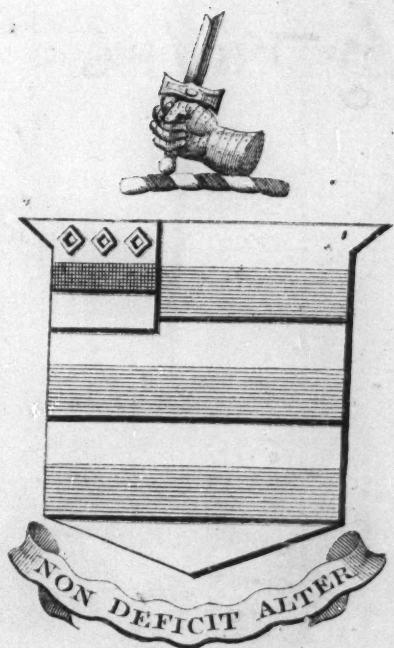




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EXTRACTS,

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ORIGINAL ANECDOTES;

FOR THE

IMPROVEMENT

OF

YOUTH.

*by Mary Leadbeater
her first production*

DUBLIN:

PRINTED BY R. M. JACKSON, NO. 20 MEATH-STREET,

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EXTRACTS,
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*Some Account of the Formation of the
Society of the PEOPLE called
QUAKERS.*

GEORGE FOX was sober and serious when a child, and being constantly watchful over himself not to do any thing which he believed to be wrong, grew up a truly good man. He became uneasy with the forms of worship used in the world, and soon was sensible that endeavouring in true silence to restrain the wand'ring thoughts, and fix them on the great and good Father of mankind is the way to obtain

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tain his notice, who visits the innocent humble heart with his regard; he was also sensible that reading or hearing set forms of prayer, tended to interrupt the mind from this silent attention, and was not true worship, because people could do it when they pleased; and George Fox was early convinced that it is the Almighty who, in his own time prepares the heart to worship, and sometimes puts words into the mouth of some, even children, to inform others what good things he hath prepared for those that love him. Therefore, withdrawing himself from all professions of Religion which were then held, other tender-spirited people seeing him set an extraordinary example of godliness, joined themselves to him, and in a little time many came to know as he did, that in this silence of all flesh was the acceptable worship, for as said our blessed Lord to the woman of Samaria,

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“ they that worship the Father must
 “ worship him in spirit and in truth.”

But this was not the only thing in which they differed from others, for they saw that the customs of the people are vain, and the good spirit, which imprest their minds with tenderness, made them uneasy in the use of many other things.

When influenced by his Spirit they prayed publickly to the Almighty, they took off their hats, and bowed their knees in token of reverence; but, tho’ they would do their fellow creatures all the good which lay in their power, and respect them according to their worth, they found it wrong to uncover the head, and bow the body to them; because that mark of honour was due to the Almighty alone, and not unto men.

They knew that, according to Grammar, Thou and Thee, are properly used to one, Ye and You, to more than one; and it is the language of Scripture,

and that the custom of addressing one person with the plural language was introduced by some proud Heathens; therefore they thought it more consistent with sense and truth to speak according to Scripture and Grammar; and the giving flattering titles to men and women, such as calling them Mr. and Mrs. who were not their Master and Mistress, &c they deemed an error, as feeding pride, and not a mark of true courtesy, which springs out of humility and good nature, a disposition willing to do good unto all, and unwilling to offend any by word or action: Proud people however were much offended at being addressed in this plain manner, but although Friends would not give any just cause of offence, yet this was not a just cause, for, seeing the vanity of such things, the witness in their own consciences would not let them study to please men in what they believed to be wrong.

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The usual mode of calling the months and days of the week after the names of idols which the Heathens worshipped, they thought not becoming christians, and therefore avoided.

They considered clothes as intended for warmth and covering, and that to be whole and clean were sufficient, but to let the mind be taken up, with such trifles was vanity, and altering after new fashions ended in vexation, therefore they were habited in simple, plain cloaths, which were useful, despising those which were made only for shew.

As our Saviour has commanded "Swear not at all," they dare not disobey his command, nor take an oath before a magistrate which most people did not see to be wrong. And as it is not consistent with the meek spirit of the Gospel, which promotes peace on earth and goodwill towards men, to indulge the fatal passion of anger, which leads to

war and strife, they bore a faithful testimony against fighting, which, however in many instances practised with the applause of the world, is against the example of our Saviour, who came not to destroy, and who said, "My kingdom is not of this world, if my kingdom were of this world, then would my servants fight."

As Christ Jesus, who is the head of the church, and one with God, can alone qualify ministers to preach the Gospel, the appointing and anointing of such is alone his prerogative, and not man's; therefore his ministers covet no man's silver, or gold, or apparel, but labour, working with their own hands as other men, to maintain themselves and families, and to be able to contribute to the support of those in necessity, and because they know from whom they had their qualifications and directions, who said when dispersing his disciples formerly,
and

and says the same to those he sends on the like errand at this day, " Freely you " have received, freely give." So they dare not make a trade of preaching, or receive wages for it, neither contribute to the support of those who do.

And as Time here on earth is short, they accounted it a sinful waste to spend it in the enjoyment of vain amusements, which the world abound so much with : Besides, we are directed to be still, if desirous of an acquaintanance with our Creator : His will, it is likely, may be conveyed to us, as it were, in a low whisper ; and how is it possible to conceive that we shall be in a fit state to hear, or take delight in the quiet, simple intimations of Truth, while our minds are agitated, and tossed to and fro, either planning schemes to please that disposition in us which should be starved, or enjoying these long planned, which prove indeed, after much

trouble taken, but “vanity and vexation of spirit.” Thus differing from all others in many things, these people were much distressed and persecuted.

Being filled with love to each other, and to all mankind, they called themselves *Friends*, for indeed they were so, labouring to do good unto all; but because, when sitting in their meetings, and at other times, they trembled under a sense of their own unworthiness, and the favours conferred by the Almighty upon them, they were in derision called Quakers.

While the many professors to religion persecuted one another with blind fury, thus discovering that they wanted the true, meek, christian spirit, Friends were ready not only to do good unto every sect of people, but also patiently to submit to cruel persecution for the cause of truth and
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righteousness, knowing their preserver
 is in heaven, who could when he pleas-
 ed turn the hearts of those that hated
 them, and that persecutions were given
 for their refinement; therefore were
 they ready to bless them that cursed,
 to pray for them that despitefully used
 and persecuted them. Friends knew it
 was the Truth which was revealed to
 them, and would not desert so noble a
 cause, feeling peace within, though
 they suffered mockings, revilings, loss
 of goods, fore whippings and impri-
 sonment for months at a time, in loath-
 some dungeons, where many died. In
 America there were four of our friends
 hanged, for no other crime, but for re-
 turning to Boston in New-England to
 preach the Gospel after having been ba-
 nished; for they obeyed the Lord rather
 than men who could only destroy their
 bodies, but their souls were in his pro-
 tection. The names of those who thus
 sealed

sealed their testimony with their precious blood were, William Robinson, Marmaduke Stevenson, Mary Dyar and William Leddra. Notwithstanding all this, their number increased, many being added unto them.

George Fox died in the year 1690, in the 67th year of his age, and at his burial, fourteen ministring friends bore testimony to that Truth, which he was the first who made publick profession of in that age.

People at length saw that no persecution could overcome the patience of faithful friends, nor make them desert their principles; they saw how innocently and peaceably they lived, how just in their dealings, and that they were loyal subjects. Government, convinced of their integrity, indulged them in their tender scruples, persecution ceased, and now friends in the general are not molested on account of their profession of religion.

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But the Truth is still precious to faithful friends, though they are not now required to suffer outwardly for it, and they dare not violate these testimonies, for which many of their worthy ancestors laid down their lives.

JAMES PARNEL.

Amongst those who were early witnesses and sufferers for the Truth, was James Parnel, who joined Friends at the age of sixteen, had a gift in the ministry committed to him, and was made able to vindicate the principles he professed against opposers. Through him, many thousands were turned to the light in their own hearts, and in his disputings, the wisdom and patience which he received from the Lord, appeared very gloriously. But some hardened their hearts, and one striking him with a great staff, was so wicked as
to

to say, "There, take that for Christ
 "Jesus sake." To which he returned
 this answer, "Friend, I do receive it
 "for Jesus Christ's sake." At length
 he was put in prison, and brought to
 his trial in irons, he was there fined,
 and sent back to jail, where he was
 treated with great cruelty, none being
 suffered to come near him, but such as
 came to scorn, abuse and beat him;
 his food at some times not permitted
 to be brought to him, and at other
 times when brought, taken away. He
 was forced to lie on the stones, which
 in wet seasons ran down with water;
 and at length was confined in a hole
 in the wall; the ladder to get to it be-
 ing too short by six feet, he was not al-
 lowed to draw up his victuals with a
 cord and basket, which his friends had
 provided, but he must either come down
 by a rope, or famish in the hole. And
 after long suffering in this place, where
 was

was no chimney to let out the smoke,
 his limbs were much benumb'd, and
 one day climbing up to the top of
 the ladder, endeavouring to catch
 at the rope, he missed it and fell
 from a very great height, down upon
 the stones, whereby he was exceedingly
 wounded in his head and body, and ta-
 ken up for dead. He was afterwards put
 into another hole, nearer the ground:
 This place was called the oven, some
 ovens being larger, and his friends,
 mourning at his cruel imprisonment, in
 vain sought to relieve it, and one offer-
 ed to lie in his stead in the dungeon,
 that he might recover his hurts, but
 this was not allowed. One day, the
 door being open, he walked out for a
 little air into a dirty yard; the Jailor
 came in a rage, locked the door of the
 dungeon, and obliged him to remain
 all night exposed to the open air, in the
 coldest time of Winter. These repeat-
 ed

ed cruelties proved too much for James Parnel's youth and constitution, and growing weaker and weaker, some of his friends got to see him; they found him preserved in much patience, and could bear that happy testimony, "Here I die innocently." And further said "Now I must go."—"this death I must die," adding, "I have seen glorious things." Speaking to his friends, who were grieved to part with him, he asked "Will you hold me?" "He was answered, Dear Heart, we will not hold thee." Then he said, "Now I go. and stretching himself, fell into a sweet sleep for about an hour, as he often had said, one hour's sleep would cure him of all, and so drew breath no more. Died about the 19th year of his age, in the year 1656.

WILLIAM

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WILLIAM ELLIS.

A Lad named William Ellis, who did not make profession with the people called Quakers, lived servant in one of their families. One day the Mistress overheard the maid-servants who were friends, contriving that, in order to get out to some meeting, they would leave Will, (who was also desirous to go,) at home. "Nay, says the Mistress, Will shall go, for the last may be first, and the first may be last." At that meeting the young man was convinced of our principles, and being faithful to what was made known to him, became an eminent minister of the Gospel. He followed the trade of a weaver, and, though he was very poor, wished much to entertain friends, but that hospitality which he desired to exercise was
not

not much in his power, yet he cheerfully endeavoured for it; his wife churned mi'k in a bottle to get a little butter for these occasions, and the kind welcome sweetened the simple fare, after a while they were able to procure a bed for friends to lodge in, which was great satisfaction to him, and as they continued industrious, honest and humble, they were favoured to obtain a competence for themselves, and ability to entertain and assist others. William Ellis built a meeting house at his own expense, and at his death left wherewithal to build a stable for the horses of friends who came there to meeting, and left land to provide for them.

Extract from THOMAS
CHALKLEY's *Journal.*

IN Virginia I met with an aged friend whose name was William Porter

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Porter. He was weeding Indian corn with an hoe. He was then about 106 years of age, and had upwards of seventy children, grand-children, and great-grand-children. Divers of us went to see him, and he preached to us a short, but very affecting sermon, which was (as near as I remember) thus, " Friends, you are come to see me in the love of God. God is love, and those that dwell in God, dwell in love. I thank God, I feel his divine life every day and every night." He died, aged 107 years.

THOMAS CHALKLEY's
Account of his Son GEORGE.

HE was a lad much inclined to read the holy Scriptures, and other good books, and was always obliging, obedient, and loving to his parents, and ready and willing to do any

any service he could do to his friends; which he chearfully performed and took delight in: he was very diligent and ready to go to religious meetings, and an entire lover of religious people. In his sickness, he behaved himself more like a wise man, than a child, bearing his pain with a great deal of patience. I being in another part of the world, he would gladly have seen me, but said, he should never see me any more, and therefore desired his mother to remember his dear love to his father, and tell him that he was gone to his heavenly Father. He was very fervent in prayer in the time of his sickness, and prayed that God would preserve his people all the world over. One time, when in great pain, he prayed to Christ saying, "sweet Jesus! "blessed Jesus! give me patience to "bear my misery and pain, for my "misery is greater than I can well bear?

bear? O come, sweet Jesus, why art
 thou so long a coming? I had rather
 be with thee than in the finest place
 in all the world." Another time he
 said, "My misery and pain is very
 great, but what would it be if the
 wrath of God was in my soul." He
 believing in the love of God in Christ
 made him desirous of being with him;
 and seeing the joy that was set before
 him thought the time long to be with
 Jesus, as knowing that then he would
 be out of all misery and pain. His
 heart was full of love to his relations,
 acquaintance, and friends, who came
 to see him in his illness; and full of
 tender sweetness and divine love, he
 took his last leave of them, which
 greatly affected many. This was one
 of the most pinching exercises I ever
 met with in all my days, losing this
 promising youth, my only son; but as
 he said in his illness, so I now write,
 "The

“ The wisdom of the Lord is wonderful !” One time in this child’s sickness, he said, “ Oh ! the good hand of thee the Lord help me, give me ease, and conduct me safe.” He was more than common, affectionately concerned for his mother, doing whatever he could freely and cheerfully to serve her, and told her not to do divers things which he thought too much for her, saying, “ Mother let me do it ; if I were a man thou should not do any thing at all,” meaning as to labour, my dear wife being very industrious, and apt to overdo herself at times ; and she being affected with his filial love and care for her in his father’s absence, it caused her sometimes to turn about and weep. He was ten years and seven days old when he died, and as he was much beloved for the sweetness of his nature and disposition, so he was greatly lamented by many who were acquainted

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acquainted with him. This dear and tender youth, when reading, if he met with any thing that affected him, either in the sacred writings, or other good authors, he would write it down, and get it by heart. One which much affected my mind, that he thus wrote down, was the 15th verse of the 57th chapter of that evangelical prophet Isaiah: "For thus said the high and lofty One, that inhabiteth eternity, whose name is holy, I dwell in the high place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the hearts of the contrite ones."

Another was this little piece.

As one day goes another comes,
And sometimes shews us dismal dooms;

See James Gough's account of his Son John.

As

As time rolls on, new things we see,
Which seldom to us do agree :

Though now and then's a pleasant day

'Tis long a coming, soon away :

Therefore the everlasting Truth,
Is good for aged and for youth,
For them to set their hearts upon,
For that will last till time is done.

THOMAS RAYLTON'S

Account of his own Convincement.

I Was born in the year 1671, and
educated in the way of the church
of England: But in the year 1685, be-
ing about fourteen years of age, and
then a scholar with one Richard Whar-
ton, priest of the parish, it providenti-
ally happened, that by the invitation of
one called a Quaker, at whose house a
meeting was kept, about two miles
from the place of my abode, my mo-
ther went to a meeting there, and took

me

me to ride before her, at which meet-
 ing were two ministers, John Bowran
 and George Rook, being come to visit
 friends thereaways; and the said
 George Rook was the instrument un-
 der the Lord for my convincement,
 by whose powerful ministry and lively
 prayer, it pleased God, to open my
 heart, and to let me see the vanity of
 this present world, of which, for my
 short time, I had some share, for which
 I had been often secretly smitten by the
 just witness of God in my heart; yet,
 for all that I was pretty much a stran-
 ger to it, and so was not sensible from
 whence it came, until I came to be af-
 fected by the Gospel, which I may say
 was glad tidings of salvation unto me:
 And from that day, I was joined in
 heart with those people that directed
 to Christ within, the Hope of their
 Glory. After this, the word of God
 more powerfully wrought in me, and

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shewed me, that I was to alter the course of my conversation, that was, to leave the corrupt life, and to shun evil company; and for as much as I was bowed before the Lord, and had given up my name to serve him; I then saw I must walk in the narrow way, and leave the vain compliments, the pulling off the hat, and bowing the knee to man, upon which I was soon taken notice of, and complaints made to my mother, of my neglecting to conform to those things by the priest my then master, who was moved at my behaviour, and I suppose, intended at that time to have used the rod, and having made preparation, called me to him, and said, "I heard to day, "thou wentest by Mr. Bounskill, and "didst not put off thy hat and bid good-morrow," adding, "What is thy reason for so doing? Whether is it pride or religion?" Upon which I told him

him, it was not pride ; “ Then,” said he, “ it must be religion ; and if so, thou must not be whipt.” And so laid down the rod ; “ But,” said he, “ if for religion, let me know why thou refusedst, and give me some precedent.” So I told him I had been reading in the Revelations, and there I found that an Angel shewed John many things, and that John said, “ When I had heard and seen, I fell down to worship the Angel that shewed me those things ; but the Angel said, see thou do it not, for I am of thy fellow-servants, and of thy brethren the prophets, and of them which keep the sayings of this book : worship God.” And from this I told him, I refused to do it unto men. But he endeavoured to persuade me, that what he requested of me was no more than a civil respect between man and man ; from thence he

thought I might the better conform to it; and to make me the more willing to believe it was no worship, but respect he turned me to the place of the children of Heth and Abraham's bowing to each other, and also proceeded to shew me something of the like kind among the children of Israel, in the time of Moses and Joshua; but all these were to no purpose to me, for my eye was opened to see a more glorious dispensation than that of Moses, yea, or the prophets; for though they were good men and by the spirit of Christ in them, they did foretel the coming of Christ, and his sufferings; yet they did not live to see those things come to pass, which they had spoken of. And since the new Testament is silent, and gives no account of either Christ or his Apostles being in the practice of bowing; I did not see why either kneeling or hat should be expected of me; for

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as for the latter, I have no account at all, therefore I stood to my principle, and kept to the light and understanding the Lord had given me through Jesus Christ my Saviour, who then was come to my house in spirit, and had brought Salvation with him.

And that day I told one of my school-fellows, that what my Master had shewed me, was but out of the Law, and not out of the Gospel, which he told my Master, and I had a quiet day. Though I had at that time met with favourable treatment from my Examiner, whose moderation then appeared, yet after that he began to be more severe, and told me, that unless I would make congees to him (as he called them) he would teach me no longer, and although I must confess, I would gladly have learned a little more, yet, rather than have it in a way I saw I must

deny and bear testimony against, I forsook the school at that time, and went home to my father's house. I told my mother the occasion of my coming, and although she had taken me to the meeting but a few weeks before, yet she then repented it, and would not hear of my suffering by my master so as to give me any relief; but I think I may say, the arm of the Lord wrought for me, for my master presently sent word to my mother, that he had done what was in his power, to persuade me to be conformable, but he saw it would not do, therefore desired her to send me to school again, and he would leave me to my liberty about religion. The tidings being brought, as I was retired alone under an hedge, not knowing what would become of me, I received them gladly, and went to school again, and found it pretty much as had been told me. And

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thus the Lord pleaded my innocent
cause ; unto whom be glory ascribed
for ever.

*Sufferings of JOHN and DEBORAH
WYNN.*

DEBORAH Wynn had a sober
and religious education, and was
favoured with the visitation of Truth
in her young years, and by giving up
to the manifestation thereof she came
to experience the work of its power in
her heart, and by being obedient there-
to, attained to a degree of settlement
in the Truth when young, which pre-
pared her to undergo those trials and
exercises which early began to fall
to her lot ; for about the sixteenth
year of her age, her father and mother
were both taken up and carried prison-
ers to York, for the testimony of a good
conscience towards God ; and she being
thus
their

their only child, the management of
 their trade and business fell under her
 care, and during their imprisonment she
 travelled to York, twenty two miles, on
 foot once in two weeks to visit them,
 and to carry them what money she had
 got for their support; and being a
 maid sincere in heart to God, and
 through his grace faithful to the
 Truth, she grew in experience, and
 about the eighteenth year of her age
 she was concerned to bear a public
 testimony in meetings to the comfort
 and edification of Friends. She was
 afterwards married to John Wynn, and
 being both ministers, and the meetings
 in its course held at their house, heavy
 sufferings fell to their share in the time
 of the informers, who stript them thro
 several times of all their outward sub
 stance that was valuable; for such was
 the cruelty of the persecutors and in
 formers in those days, that at one

the times mentioned, she was lying-in,
 in child-bed, and they went to take her
 from under her, but the neighbour-
 ing women, abhorring the inhumanity
 of such an attempt, interrupted their de-
 sign, and would not suffer it, but they
 finding a pewter flaggon in the room
 with caudle in it, poured it out and
 took the flaggon away with the rest of
 the booty. Their avarice being not
 yet satisfied, they met her husband in
 the street as they went away, who had
 been at a neighbouring market, and
 was driving before him his horse with
 the goods on his back, and his riding
 coat upon the pack, all which they
 seized and took away with the rest of
 the plunder; so being deprived of his
 horse, pack and coat, he came home
 and found his shop stripped of the goods,
 and his house of the furniture, that he
 had neither chair or stool to sit down
 upon to rest him, until some of his
 kind

kind neighbours, whom he found there Lord
 bemoaning this unchristian usage, went their
 and brought him in some one thing them.
 and some another, for their present use
 until they could provide furniture of
 their own for their necessary accom-
 modation; and afterwards divers of the TH
 inhabitants of the town hearing of his h
 intention of buying more goods to carry was gen
 on his trade, came to him, and ear those a
 nestly intreated him that he would buy our hoo
 no more, for he might see they were in throv
 resolved to ruin him, he told them he g him
 was not at all discouraged, he had a he wa
 little money left, and intended to lay e expe
 it out for goods as far as it would go, who teiz
 and if they took them from him also, y an a
 they could have no more than all, but d to ta
 he believed they would be limited in izing o
 the Lord's time, which came to pass ned on
 accordingly. And as they retained their and ran
 integrity, and stood faithful to Truth's e boy
 testimony, they were favoured of the s enem

Lord

there Lord to surmount all the difficulties
 went their great sufferings brought upon
 thing them.

The MASTIFF.

THERE was a large Mastiff-dog
 kept to guard a timber-yard, he
 was generally chained in the day, and
 loose at night. A boy in the neigh-
 bourhood took an ill-natured pleasure
 in throwing stones at the dog, and vex-
 ing him, thinking himself in no danger
 as he was chained. The dog as might
 be expected, took a dislike to the boy
 who teized him, and shewed it by ma-
 ny an angry growl, when he approach-
 ed to take his usual diversion of tyrra-
 nizing over him in his chain. It hap-
 pened one day that the dog was loose,
 and ranging about the yard, he saw
 the boy enter. As he considered him
 as enemy, and remembered his ill-treat-
 ment,

ment, he attacked him with great fury, hurting the boy now felt the consequence of his ill usage to the dog, and repented that he had given way to so ungenerous a disposition; but now his efforts and repentance seemed too late, for the enraged animal seized him by the throat, and in all probability had quickly put an end to his life, had not a young woman entered the yard. This young woman, who loved to exercise benevolence to all around her, was good natured and kind to the dog, and of course beloved by him. Alarmed at the danger the boy was in, a situation which left no time to call for assistance, she ran to the fierce creature and finding she could not drag him from his hold, she thrust her hand into the dog's mouth, expecting to lose it, but hoping that might save the boy's life. The dog, all furious as he was, when he felt the hand of his friend to avoid hurting

hurting her, let go his hold, and the boy escaped.

Early reproofs of CONSCIENCE.

A Beloved child being ill of a mortal distemper, found that though he had led a more circumspect and blameless life than many, it was all little enough at such a time, and his tender conscience was pained with what might have once appeared flighty reaches of duty. He address'd his mother, and desired her forgiveness. The afflicted mother, sorrowing at the approaching loss of a dutiful and affectionate child, could not recollect that he had offended her. But he answered, that though he had executed her commands, yet sometimes he had not obeyed her with that good-will which he ought, though she might not have been sensible of it.

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A child between two and three years old, being ill of the small pox, had made use of some angry and improper expression to a person who attended it, but soon felt the reproofs of conscience for the offence, acknowledging it to its mother, and when the person came again, stretched out its little arms in token of a desire to be reconciled. The babe was sensible of approaching death, told its mother so, and sweetly expired.

The BIRD'S NEST.

AFTER mentioning the dull appearance of dunghill fowls, which were confined in the ship, and the pining sickness of some of them, the tender and compassionate John Woolman adds, " I have often remembered " the fountain of goodness, who gave " being to all creatures, and whose love " extend

three extends to the caring for the sparrows; and believe, where the love of God is verily perfected, and the true spirit of government watchfully attended to, a tenderness toward all creatures made subject to us will be experienced; and a care felt in us, that we do not lessen that sweetness of life, in the animal creation, which the great Creator intends for them under our government." How contrary to these humane sentiments is the practice of depriving the innocent birds of their young, either while in the egg or otherwise, and thereby we also deprive ourselves of a considerable part of the enjoyment which arises from their vocal melody, poured forth morning and evening as their tribute of thanks to Him who cares for them.

A little boy discovered the habitation of a bird in the thicket, where she sought

sought to conceal it. The parent, perhaps was absent in search of food, but family felt a mistaken joy at finding such a would prize, and hurried away with the nest, long of as he walked along he saw how curiously it was formed, moss, hair and animals wool combined together, and lined the y with soft feathers, probably plucked from humani from their own breasts, by the industrious and tender parents, to provide their ple for the warmth and safety of their his where young, no art of his could frame such a more fa another nest. There many a lonely ay am hour, had the anxious mother fate pa inju tiously upon the eggs, before he adde warmth called the little inclosed crea er feel tures into life. Now the reward of the b her care was snatched from her, and a ma what would be her distress and disa eloved pointment when returning joyfully and fat feed her helpless charge, and spread e instru her sheltering wing over them, she shew should seek in vain for her little wards family

family and comfortable nest! How
 could she complain in her sorrowful
 of the injustice of mankind, who
 should protect and not destroy inferior
 animals! The boy's heart was touched
 he yielded to the sweet impulse of
 humanity—he turned about—his steps
 were pleasant, for he was going to re-
 prove his faults—he replaced the nest
 where he had found it, and tasted
 more satisfaction from this act, than
 any amusement, sullied with oppression
 and injustice, could bestow. Need it
 be added that, by giving way to ten-
 der feelings, his heart became sensible
 to the best impressions and he grew to
 be a man respected for his virtue, and
 beloved for his benevolence: the
 father of a large family, whom
 instructed to love their creator, and
 shew it by exercising goodness
 towards all the creation.

Extract

*Extract from Bishop BURNET
History of his own Time.*

IN the year 1661, after king Charles the 2nd. was restored, many persons were brought to trial for joining Oliver Cromwell, several of whom were condemned and executed. Among the former was one Swinton, who having been attainted in the parliament of Stirling (in Scotland) was brought before the parliament of England, to hear what he could say why the sentence should not be executed: He was then become a Quaker, and did, with a sort of eloquence that moved the whole house, lay out all his own errors and the ill spirit he was in when he committed the things that were charged on him, with so tender a sense, that he seemed as one indifferent what they should do with him; and without

much as moving for mercy, or even for a delay, he did so effectually prevail on them, that they recommended him to the king as a fit object for his mercy, in consequence of which he escaped, though the man of all Scotland, that had been the most trusted and employed by Cromwell.

The FRIEND and the HIGHWAYMAN.

IT is told of Leonard Fell, that travelling alone, he was attacked by a highwayman, who demanded his money, which he gave him; then he desired to have his horse, Leonard dismounted and let him take it. Then feeling the power of Truth rise in his mind, he turned to the robber, and under its authority solemnly warned him of the evil of his ways: but he flying into a passion, asked the Friend why he preached to him, and threatened

ned to blow out his brains. But Leonard replying to his rage to this effect, " Though I would not give my life for my money or my horse, I would give it to save thy soul," so struck the astonished robber, that he declared if he was such a man as that, he would take neither his money nor his horse from him, and returning both to the faithful friend, went his way, leaving Leonard to the enjoyment of that peace attending the honest discharge of his conscience, to obtain which he had not counted his life dear.

Extract from GEORGE BEWLEY'S
Narrative.

ABOUT the seventh year of my age, it pleased the Lord to reach unto, and secretly incline my mind to love to go to meetings, and at times I would be so tendered in meetings, and affected with divine goodness (though I

scarce knew what it was) that desires
 were raised to feel more; and I often
 found a fear of going to play and other
 childish folly, always finding, that when
 I did so, I came to a loss, as to the en-
 joyment of that inward sweetness and
 tenderness, which at times I was favour-
 ed with, not only when verbal testimo-
 nies were borne, but also in time of si-
 lence. One time sitting in a meeting in
 time of silence, I was much broken and
 tendered, so that many tears ran from
 my eyes, yet I was sweetly affected with
 inward comfort, and was made sensible,
 that I had too much given way to
 childish folly, insomuch that a dislike
 was begot in me to it, and I resolved
 to be more watchful for the future.
 Then such things, instead of being
 pleasant to me, became rather burthen-
 some, and I chose to walk alone into the
 fields (from play) to pray to the Lord
 for preservation out of the evils of the
 world.

Thus I found the Lord secretly at work in my heart, in order to purify and cleanse it, begetting longing desire in me after purity and holiness, which was attended with care and watchfulness over my words and actions, and as he in tender mercy, inclined my mind to seek after heavenly things, so he begat a living faith in me, that his grace and good spirit, was sufficient not only to wash and sanctify, but also to preserve out of every evil way, word and work.

One of my brothers and I went to a school about a mile distant from our father's house; the school-master was a moderate man. When some of the boys, or others, would scoffingly call us Quakers, adding that the Quakers were no christians, I considered their words, and soon was made clearly sensible, that what they called baptism,

or sprinkling to their ward and spiritual they were the church of God, satisfied, that was sufficient ward sign of a spirit (side) and in measure

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or sprinkling of infants, was (agreeable to their own confession) but an outward and visible sign of an inward and spiritual grace. Though they said, they were thereby made members of the church of Christ, and children of God. I was made fully satisfied, that inward and spiritual grace was sufficient without any outward sign (the baptism of Christ being of a spiritual nature, cleansing the inside) and that was what I desired, and in measure was made sensible of.

When I was about twelve years of age I was troubled, observing some in our religious meetings for worship, giving way to sleep and drowsiness; though I was pretty well preserved therefrom; yet I was often hard beset with a wandering mind, and one time in a meeting, being desirous to be delivered from my thoughts, (they being

ing a trouble to me) suddenly I was, as it were enclosed with a glorious light, and immediately all vain thoughts vanished away, and I sat in great calmness and sweetness for sometime. When this was withdrawn, I was sensible that it was a renewed, gracious visitation from the Lord unto me, by his blessed light, grace and good spirit, which confirmed my faith in the sufficiency thereof and that all who loved, believed in, and obeyed it, should not only obtain victory over vain thoughts and a wandering mind, but also over evil words and actions.

Being removed from a country place, and put an apprentice in a large and populous city, in which I apprehended there was great danger of youth being hurt, I was very thoughtful, lest I should loose that good condition, which in measure I had attained unto. I found

the fear of the Lord near (in my heart) which preserved me in a good degree of innocency and sobriety in my conversation, and in plainness of apparel and speech, which holy fear brought me under a religious care, lest I should offend him, my Creator. I also found a concern in my mind, to discharge my duty faithfully towards my master, and to be diligent and honest in his business, yet I was afraid of using too many unnecessary words in the way of trade. The saying of the wise in the book of Proverbs was often in my mind, "That in the multitude of words there wanteth not sin;" and at times (particularly in the night-season) I found inward convictions when I had not been so watchful over my words as I ought to have been: And when I got liberty to take a walk, I often went alone into the fields, or some other solitary place, where I could

could not be seen, and poured forth my prayers and tears to the Lord begging of him pardon for my offences, and preservation from the temptations of the world, which I plainly saw were many. But when I had served about half of my apprenticeship, I got acquaintance with divers young people, whose company I loved, and with some of them I was at times too free in discourse and jocularities, and for want of watchfulness, and dwelling under the cross of Christ (the power of God by which I was often visited as afore mentioned) I received hurt, and suffered loss, as to the inward life and virtue of religion; though praised be the Lord, he preserved me out of gross evils. I was now desirous of greater liberty than Truth and faithful concerned Elders allowed of; and a warring part got up, in which I was ready to account divers things but

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small, that the testimony of Truth was against, not considering the hurtful tendency of them, and that it was the duty of a true christian to avoid every appearance of evil.

While I was in this condition, a particular visit was appointed by Friends for young people. I considered before I went to it what I had or wore, that was not agreeable to the minutes and advices concerning plainness frequently recommended, intending by arguments to justify myself, if I should be spoken unto about any particular, apprehending there was so little in some things advised against, that they were not to be minded. In this mind I went to the meeting, and had not long sat therein, until the heart-tendering power and presence of the Lord so immediately broke in upon me, that I was greatly humbled under a sense thereof,

of, and of my state and condition. I now plainly saw that the concern of faithful elders and overseers, was for the good and preservation of us the youth, from vain hurtful conversation; and that we might be kept in innocency, and be redeemed from the vain fashions and customs of the world; and it appeared to me, that it was our place to be of condescending minds, and that it would tend to our peace and safety, to dwell in subjection to them who had the rule and oversight of us, although we, being young, might not see hurt in some things which they being more experienced, might have a clearer sight of. From this time, I was careful not to argue for undue liberty in any respect, and was brought under trouble of mind, that I had too much given way thereto.

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Extract from JOHN BARCROFT'S
Journal.

WHEN about five years of age,
I went with my mother to a
meeting of the people called Quakers,
held at William Edmundson's house;
where through the effectual preaching
of a servant of the Lord, Samuel Thorn-
ton, I was greatly reached and tendered
by the Lord's power, insomuch that I
wondered at it; and as I was going home
after the meeting, told my dear mother
how I had been therein, at which she was
greatly broken into tears, to my admi-
ration, being a worthy religious wo-
man. From this time I had a great
love and esteem for the Lord's servants
and people, with a fear upon me, lest
I should offend the Lord, after I
knew that it was His Power that had
reached unto me: Praise be given to
his

his Powerful Name; who thus touched my heart when very young, and hath been my preserver to this day. A meeting being kept for some time at my father's house, and being frequently visited by Friends in the ministry, when I was sent to invite the neighbours (which was often) I was under great fear and concern, how to answer such as might query of me on that account (being but a child) and the Lord often furnished me with such suitable answers as caused both me and them to admire: though I was not forward to argue or discourse about religion, knowing my own weakness; but upon such occasions, cried secretly to the Lord for wisdom, my love increasing to him and his people, with earnest desire to be in the company of honest Friends, whereby I found great benefit and comfort, often marveling that such Friends took that notice of me as they did.

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The CHILDREN in the BOAT.

TWO little boys, the sons of a friend who lived at a place called Egg-harbour in America, one about nine, and the other about seven years of age, went to play in a boat which was fastened to the shore.—Thoughtless children ! were there not places enough to play in with safety, without hazarding their lives in so dangerous a situation, and disregarding the tenderness of parents, anxious for their preservation both of body and mind ? But their punishment soon followed : the boat got loose—Their thoughts were called from their foolish play, when they found themselves losing sight of their father's house, when they began to see less and less of the town, and at length when the shores were out of their sight, and the waves, rolling one after another,

ther, drove their boat out into the great Atalantic ocean; when they looked round them, and saw nothing but the immeasurable extent of waters, and when the dark night came upon them, far from their comfortable home, their warm bed, and their mother's tender care. What could they do but weep! perhaps their own affliction taught them to look towards their heavenly Father for relief, when no prospect of it appeared from any fellow-creature. What else could have sustained them, tossing hither and thither upon the mighty deep, without strength or skill to direct the course of the boat, and in great danger, if they escaped being swallowed up by the waves, or perishing with cold and hunger. Two days and two nights passed over thus, when the protecting hand of their great Preserver, directed their boat into the course of a vessel bound for London.

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don. The sailors, surprized at the sight, took up the children, almost exhausted, it may be supposed, by grief, cold and hunger. The ship continued on its way, and arrived in England. Going up the river Thames to London, they met an American vessel coming out and homeward bound. The captain of the ship which took up the boys, committed them to the care of the captain of that ship which was going home, who took them on board without ever landing them, and brought them safe home to their parents, before they had heard any tidings of them; having concluded they were drowned, and lamented, with many bitter tears, the loss of their dear, little boys. Their mourning was turned into joy, and parents and children rejoiced in being favoured to meet once more. Such an unexpected deliverance was not forgotten by the children, they

they lived to be valuable men, and one of them especially was scarce known to mention this singular preservation without shedding tears of gratitude.

The ORPHANS.

A Gentlewoman, the mother of two little boys, finding her expectations from the world blasted, and her health declining, endeavoured to guard against the hardships she foresaw for her sons, by enuring them to cold, to wear thin clothing, and by teaching them that they would mutually support each other, if they lived together in love. It happened as she feared. After her death the rich abandoned them, and the poor orphans were succoured in the cottage of one of their nurses, where they reaped the advantage of their mother's care not to bring them up delicately. Here

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oving about barefooted, one of them
 not an apple, the other asked him for
 some of it, but he refused him—At
 his the child, looking sorrowfully at his
 brother, reminded him of their dear
 parent's charge to live in love, and
 share whatever they had. The little
 boy felt the force of the gentle remon-
 strance, he not only divided the apple
 with his brother, but caught him in his
 arms, and they mingled their tears
 together.

The OLD NURSE.

AN old woman who had taken care
 of two little girls, when they
 could not take care of themselves, went
 to see them when they were at
 school. As soon as she opened the door
 they espied her, and was heartily re-
 joiced to see her: the youngest girl
 leaped from her seat, and running,
 from

from one end of the room to the other to meet her embraces, rushed into her arms. The elder sister would willingly have followed her example, but was prevented by false shame, a species of pride, the woman was old and poor and she was afraid her schoolfellow would laugh at her, if she shewed the joy she felt at seeing her again. Their wise and virtuous father was present, and when his younger daughter returned to her seat, he commended her attachment to her old friend in so affectionate a manner, that her sister felt it a mortifying reproof of her own conduct; she was now really ashamed of herself, much more so than if she had indulged those feelings, which it was painful, as well as unjust to restrain.

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JOHN CHURCHMAN'S

Remark concerning Music.

I had taken great delight from a child to play with whistles, and pipes, made of the bark of small branches of trees, and of straws of wheat, and rye, but now it grieved me to observe children delight therein, and I ventured to tell my mind to some of them concerning such things, being then about ten years of age.

Man is distinguished from other creatures not only by his voice, but by varying the breath, together with the orderly motion of tongue and lips, that voice is made to convey the ideas of the mind and thoughts of the head to his fellow-creatures; and as he was created to glorify his Maker, the end and intention of his voice should be directed

rected to promote his glory among men whether in things natural or spiritual that is, of this life, or that to come Musick, as now commonly used, and whistling and singing have no such tendency, but are rather diversions of the mind from what it ought to be employed about, and therefore a base consumption of precious time, which man must be accountable for; which if enough regarded, instead of musick whistling and singing merry, foolish and prophane songs, many would have occasion to lament and weep their mispent time.

Another Extract from JOHN CHURCHMAN'S Journal.

THOUGH I early felt reproof for bad words and actions, yet knew not whence it came, until about the age of eight years, as I sat in a small meeting, the Lord, by the reachings of his heavenly

heavenly love and goodness, so overcame
 and tendered my heart, and by his glori-
 ous light discovered to me the know-
 ledge of Himself, that I saw myself, and
 what I had been doing and what it was
 that reproved me for evil; and I was
 made in the secret of my heart to con-
 fess, that childhood and youth, and the
 foolish actions and words to which they
 are propense, are truly vanity; yet,
 blessed for ever be the name of the Lord!
 who, in his infinite mercy and good-
 ness, clearly informed me, that, if I
 would mind the discoveries, of His
 Truth and pure light for the future,
 what I had done in the time of my
 ignorance he would wink at and forgive.
 and Oh! the stream of love which fill-
 ed my heart with solid joy at that
 time, and lasted for many days, is be-
 yond all expression. I may not forget
 to relate this one thing: my father
 sent me about three miles on an errand;

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I rode a mare which had a colt, perhaps half a year old; on my return home the colt ran away from the mare, to the company of wild horses, which were feeding not far from the path I was in; so I went home without the colt. My father asked me where the colt was; I told him where it went from me; he bid me go back to the place with speed, that it might follow the mare home. I went, and found the wild horses feeding on a piece of ground where the timber had been killed, perhaps about two or three years; but, before I went among the dead trees, a mighty wind arose, which blew some down, and many limbs flew about. I stood still, with my mind turned inward to the Lord, who I believed was able to preserve me from hurt; so I passed among the trees without fear, save the fear of the Lord; which fills the heart of his humble, depending children with

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love that is stronger than death. I found the colt, which readily followed the mare and I returned home, with great bowedness of heart, and thankfulness to the Lord, for his mercy and goodness to me on this occasion.

It was my practice when I went to bed, to examine how I had spent the past day, and to endeavour to feel the presence of the lord near, which I did prefer to all other things, and I found this practice a great help to sleep sweetly; and by long experience I can recommend it to children, and to those also of riper age.

There came a person to my father's, who spake about religious matters with an affected tone, as if he was a good man; when he went away I was near him; and when he mounted his horse, taking a dislike to some of his motions

he called him an ugly dumb beast, with such an accent as bespoke great displeasure, and grieved me much; for I did believe that a man whose mind was sweetened with divine love truly would not speak wrathfully or diminutively, even of the beasts of the field which were given to man for his use; he did not make them himself.

Answer given by an INDIAN to a PERSON who asked him what RELIGION was

WHEN enquiry was made of a pious Indian, who laboured to bring his Country-people to a sense of God, what he meant by the Religion he wanted to promote, he answered in substance as follows. "My Brother, I was made sensible my heart was hard and bad; under this sense I cried to God, who made the heart; the water ran long, some years down my eyes, till at last I felt my heart

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 rul tion, that I loved every man, and
 int would bear without anger any thing
 field from any of my fellow creatures;
 use from a sense that any thing wrong in
 them proceeded only from that same
 badness of heart I had too long
 groaned under." This the Indian
 said was what he called Religion, and
 what he was concerned to exhort his
 brethren to seek the experience of.

Dispute decided by a NEGRO.

A Friend and a Clergyman being
 in company together, entered
 into an argument on the grace of God
 which bringeth salvation, which the
 Friend maintained, hath appeared un-
 to all men: but the Clergyman deni-
 ed its universality. Upon which they
 agreed

agreed to refer the matter to the testimony of the first Negro they should meet. The Clergyman addressing the Negro enquired of him, if, when he had done wrong he did not feel something check and reprove him for it. He answered that he did. It was then mentioned to him that perhaps the fear of his master's correction was the cause. The Negro said no, there was something *here* (laying his hand on his breast) which reprov'd him. Upon this testimony the Clergyman yielded the dispute.

PLINY *and his* MOTHER.

PLINY the younger and his family being at a town near mount Vesuvius, a mountain in Italy, which at different periods bursts out into flames, and discharges great quantities of burning cinders to a considerable distance.

stance; one of these terrible eruptions happening, the inhabitants of the town where Pliny was then situated, sought their safety in flight. The aged mother of Pliny was with him, and, more anxious for her safety than for his own, he resolved not to leave her, though she intreated him to fly from these dangers which she imagined it impossible for her to escape, because of her great age and infirmities, and a little delay would expose him also to destruction. But her intreaties were in vain, for her son preferred the chance of dying with his mother to forsaking her in this distress—He forced her away, and she yielded to the tenderness of her son, though she reproached herself for retarding his flight—The winds from the burning mountain fell upon them, and the vapours and smoke, which obscured the air, changed the day into the darkness of night,

in

in which the light of flames only served to direct their steps.—The groans and cries which they heard around them made the darkness more terrible.—But Pliny's care for his mother's life supported his resolution, and made him capable of great efforts, he carried her in his arms, sustaining and comforting her, and Providence, conducting them safe from these dangers, preserved the affectionate mother and son to each other.

The dumb Boy's presence of mind.

IN the Winter of the year 1739 when an intense frost had covered the river Liffey with such thick ice, that tents were erected upon it, in which traffick was carried on, and fires kindled to dress victuals, many attracted by the novelty of the sight, crowded upon the river, especially to see a shi

war, which lay blocked up there.
 one of those spectators happening to
 tread upon a part where the ice had
 been broke, and which was lightly
 frozen over again, suddenly went
 down: as he sunk, he caught the
 edge of the ice by the fingers of both
 hands, and hung in that precarious
 situation. Shrieks and cries, echoed
 from all sides it may be supposed, but
 no one durst venture to the man's re-
 lief, fearing that the ice would give
 way near the edge of the hole, and he
 was in great danger of not being able
 to keep that hold on which his life de-
 pended. A dumb boy on board the
 ship of war, saw his distress, and be-
 ing favoured with admirable presence
 of mind snatched up an oar, and ad-
 vancing towards the spot, slid it a-
 cross the hole; both ends resting a con-
 siderable way upon the ice, it had a
 firm hold, and proved the safety
 of

ty of venturing to the assistance of the sufferer, who grasping the oar, was soon helped out of his extremity.

BENEVOLENCE REWARDED.

A Physician, remarkable for his interested benevolence to the poor, being on a journey, was overtaken in a storm of wind and rain. He rapped at a door in a town, where he expected to get entertainment, but was not let in. A woman who lived opposite opened her door and received him, but gave him to express she had no bed to spare for him; however finding it comfortable to be sheltered under a roof, he reconciled himself to the want of repose. The next man happening to discover his name, made farther enquiry, and then in a burst of gratitude, exclaimed he was the person who been the means of

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 fore. A comely youth entered, to
 whom she introduced the stranger as
 her benefactor, he joined his senti-
 ments of gratitude to his mother's,
 and they presently prepared a comfort-
 able bed for the Physician, whose ser-
 vices at a late period met an accept-
 able reward.

ALLEVIATION *of* PAIN.

A Foreign author mentions that he
 found one day dying on the
 shore, a man who had fallen a
 prey to a Tiger and was left half de-
 voured; he was dying in exquisite
 pain, but his mind was supported by
 that consolation which the good alone
 experience; his countenance calm and
 serene, displayed the triumph of his
 soul over the pangs of death, and he
 yet strength to cry, " Great God,
 E " I thank

" I thank thee for being only afflicted
 " with pain, and not with remorse."

The APOSTLE JOHN and the ROBBERS

AFTER John was recalled from his banishment in the Isle Patmos, and had care over the several churches or bodies of Christians, in different places, it is told of him that he had a particular affection for a young man, who was hopeful and attentive to his doctrine, but in the absence of John, the young man got on his watch, and came by degrees entirely to slight the reproofs of conscience, as from one degree of sin to another, at length to become captain of a band of robbers. When John returned to the place of this young man's abode, and enquired for him, he heard with deep sorrow of the unhappy condition into which he

fallen

fallen ; yet being desirous to do all in his power to save his soul, though at the hazard of his own life, he got a horse saddled, and mounting it, rode to the place where the robbers used to resort ; as he expected, he was taken by them, and he desired them to carry him to their captain, which they did. But when the unfortunate young-man saw his venerable, and once beloved friend approach, smitten with remorse, and the terrors of his accusing conscience, he trembled and fled. The Apostle pursued him, crying, " My son, why fleest thou," and in moving terms besought him to return and repent. The captain of the robbers happily yielded to the persuasion of his friend, and to the reproofs of his awakened conscience, his countenance changed, he threw aside his armour, and embracing the good old man, trembled and wept, and persevering in

his good resolutions, obtained reconciliation with the church. The Apostle John lived to a great age, and, when weakness had rendered him incapable of extensive service, it is recorded that he used to be led into the gathered assemblies of the Christians, where he said no more to them than "Little children love one another."

Extract of a letter from R. S.

I like for young men to avow their principles and range themselves conspicuously on the right side—I like for such to commit hostilities, to carry the war into the enemies' quarter, and engage in such acts as will make an irreparable breach, an everlasting enmity for such there must and will be between the two sects. My spirit hath wandered in the deeps many a time in travel for the visited youth, that not one gra

of the heavenly seed might be lost, nor
 unfruitful : And now my cry is that
 they may " go forward "—They have,
 many of them, been tied up from the
 further sallies of their own wild nature,
 they have known the discipline of the
 rein; and now the master hath need of
 them—he calls for their service in the
 church—Indeed they cannot serve a
 better master—His service dignifies the
 meanest talents : and the brightest, if they
 tend not to promote it, are but mean
 ly employed. This world, its bustles its
 pursuits, and its highest glory will soon
 be over to every one that is at present
 in it : Then the answer of " Well-done
 good " and faithful servant ! " will be
 a more joyful a more substantial reward
 than all the favour and friendship, false
 praise and honour, which this life can
 bestow.

GOOD NATURE.

GOODNATURE.

IT is told of Alphonzo king of Arragon, that as he travelled on horse back, a page who went before him heedlessly drawing back the branch of a tree wounded him in the eye, so as to make it bleed—This accident alarmed the Lords of his suit, who hastily gathered round him. The King, notwithstanding the violence of his pain, cheered them and said with a tranquil air, “What gives me most uneasiness is the grief of the poor page who has hurted me. It is also told of this same King that chancing to meet with a peasant in distress, because, his ass loaded with meat was sunk in the mud, he alighted and went to his assistance—Soon after they had got the ass out of the Slough, the attendants of the King came up, and seeing him much dirtied with the mire, they

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They hastened to change his cloths. The peasant was greatly astonished when he found who it was that had served him essentially, and began to make excuses and crave his pardon. But Alonzo kindly dispelled his fears, and told him that, men were made to assist each other.

FRETFULNESS REPROVED.

A person travelling in France, on account of ill health, felt one very painful effect of his distemper, in a fretfulness which attended him, and rendered him almost constantly dissatisfied. As he waited in his carriage, at the door of an inn, for fresh horses, he expressed his vexation at the delay, to a man who stood at the door, and whom from his plain appearance, he took to be the master of the inn—This person told him, he was sorry for his delay, and believed the horses

horses would soon be ready. At the next stage the traveller stopped in like manner, was again delayed, and saw the same person at the door, supposing he owned both inns, he beckoned to him to approach the carriage door, which when he did, he again expressed his vexation at being delayed, and in very harsh terms. The supposed Inn keeper made him some mild reply, but the fretful invalid rudely drew up the glass in his face. He appeared not to notice the treatment, but going round to the other side assisted in tying on the trunk. Presently a superb equipage came up, and the traveller saw with great astonishment the person, whom he had treated so rudely, step into the coach, and drive off. Upon enquiry he learned he was a French Nobleman, and thoroughly ashamed of his own behaviour, he accused himself of having brought reproach upon his nation. "For we

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 " of the English.

*Extract from an EPISTLE to the QUAR-
 TERLY and MONTHLY MEETINGS
 of FRIENDS in GREAT-BRITAIN,
 and AMERICA.*

*First published at the time of the alteration
 of the Stile.*

IT may be useful and expedient, to
 revive in your remembrance, some
 of the motives which induced our An-
 cient Friends to forbear the vulgar ap-
 pellations of the months and days,
 and to observe in their conversations
 and writings, such names as were a-
 greeable to Scripture, and the prac-
 tice of good men therein recorded.

The Children of Israel, the people
 whom God chose out of all the fa-
 milies

milies of the earth to place his name
 among, and to make himself known
 unto, were straitly commanded, not
 only to abstain from the idolatrous
 practices of the nations, in the midst
 of whom they dwelt, but were enjoined
 to be "circumspect in all things that the
 Lord commanded," and even to "make
 no mention of the "names of other gods
 neither to let it be heard out of their
 mouth," Exod: Ch. xxiii, 13. This in-
 junction was not relative to any legal or
 typical rites, external ceremonies, or in-
 stitutions of the laws peculiar to the
 Jewish nation, but was a perpetual com-
 mand and standing ordinance, respect-
 ing the honour of the One Almighty Be-
 ing, the same yesterday, to-day and for-
 ever, and as such, ought to be regarded
 by us, and by all the generations of
 those who with the heart believe, as well
 as with the tongue confess, "that the
 Lord he is God, and that there is

none

none else beside "him," Deut: Ch. iv. 35. who hath declared "I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven images" Isaiah Ch. xlii. 8.

Convinced of this great and everlasting Truth, both by the testimony of the holy scripture, and the manifestation of that Divine principle, which leads those who are faithful to its teachings, from all that would dishonour the name of God either in word or deed, our antient Friends were conscientiously concerned to refrain from the use of those names of months and days which had been ascribed by way of honour to the idols of the heathen, and in conformity to their false worship: This concern rested upon them from a firm persuasion, that the glorious Gospel day and time

time was come, wherein the Lord was fulfilling his covenant with Israel, viz.

"I will take away the names of * Baalim."

"I will bring them out of his mouth, and they shall be forgotten."

"no more be remembered by their names."

Hosea Ch. ii. 17.

And that you may the more clearly discern the importance of this Christian Testimony, borne by our Predecessors in this case, we recommend what follows to your serious consideration. A brief account of the origin of the names of some months of the Year, and of all the days of the Week, now customarily and commonly used.

* This word Baalim, being the plural number of Baal, signifying Lord, has relation to the names of divers idols of the heathen, worshipped in several places.

I January

1 January was so called from Janus, viz an ancient king of Italy, whom heathenish superstition had deified, to whom a Temple was built, and this month dedicated.

2, February was so called from Februa, a word denoting purgation by sacrifices; it being usual in this month, for the priests of the heathen God Pan, to offer sacrifices, and perform certain rites, conducing, as was supposed, to the cleansing or purgation of the people.

3 March was so denominated from Mars, feigned to be the god of War, whom Romulus, Founder of the Roman Empire, pretended to be his Father.

4. April is generally supposed to derive its name from the Greek appellation

pellation of Venus, an imaginary Goddess worshipped by the Romans.

5. May is said to have been called from Maia the mother of Mercury, another of these pretended Ethnick Deities, to whom in this month they paid their devotions.

6. June is said to take its name from Juno, one of the supposed Goddesses of the heathen.

7 July so called from Julius Cæsar, one of the Roman Emperors, who gave his own name to this month which before was called Quintilis or the fifth.

8. August so named in honour of Augustus Cæsar, another of the Roman Emperors. This month was before called Sextilio, or the Sixth.

The other four months, namely, September, October, November and December, still retain their numerical Latin names which according to the regulation of the Calender are now improperly applied. However from the continued use of them hitherto, as well as from the practice of the Jews before the Babylonish captivity, seemeth highly probable, that the method of distinguishing the months by their numerical order only, was the most antient, as it is the most plain, simple and rational.

As the idolatrous Romans thus gave names to several of the months in honour of their pretended Deities: so the like idolatry prevailing among our Saxon Ancestors, induced them to call the days of the week by the name of the Idol which on that day they peculiarly worshipped. Hence,

The

The First day of the week was them called *Sunday*, from their customary adoration of the Sun upon that day.

The second day of the week is called *Monday*, from their usual custom of worshipping the Moon on that day.

The Third day of the week is named *Tuesday* in honour of one of their idols called *Tuifco*.

The Fourth day of the week is called *Wednesday*, from the appellation of *Woden*, another of their idols.

The Fifth day of the week is called *Thursday*, from the name of an idol called *Thor*, to whom they put their devotions upon that day.

The Sixth day of the week was termed *Friday*, from the name of *Friga*, an imaginary Goddess by them worshipped.

The Seventh day they Stiled *Saturday*, as is supposed from *Saturn*, or *Seater*, by them then worshipped.

The continued use of these names of days, derived from such gross idolatry of the heathen, is a demonstration, how little the purity of the Christian Religion was understood by the generality of those who came into the public profession of it.

The following ages of Popish superstition, not only indulged their Profane Idolaters in the use of such Heathenish names and customs, but also invented and introduced other unsound and unscriptural practices in Religion. For
when

when the profession of the Christian Religion became national, multitude of the heathen priests, whose interest lay in the performance of rites, ceremonies and sacrifices, embraced prevailing Christianity with selfish views and laboured early, with too much success, to find employment for themselves, by imposing on the people a new set of ceremonies and sacrifices bearing some resemblance to those which in their former state of heathenism they had been accustomed to. From this corrupt source sprang the Popish sacrifice of the mass, the celebration of which, at particular times and on particular occasions gave rise to the vulgar names of Michaelmas, Martinmas, Christmas, and the like.

Seeing therefore that these appellations and names of days, months and times are of an idolatrous or superstitious original

original, contrary to the Divine command, the practice of good and holy men in former ages, and repugnant to the Christian Testimony borne by our faithful Friends and Predecessors in the Truth, for the sake of which they patiently endured many revilings: Let neither the reproach of Singularity, nor the specious reasonings of such as would evade the cross of Christ, turn you aside from the simplicity of the Gospel, nor discourage you from keeping to the language of Truth, in denominating the months and days according to the plain and scriptural way of expression; and so shall we follow the example of our worthy Elders, and come up in a noble and honourable Testimony against these, and all other remains of idolatry and superstition.

On

On the RIGHT EMPLOYMENT
TIME.

TIME is precious, but its value unknown to us: we shall attain this knowledge when we can no longer profit by it: our friends require of us, as if it was nothing, and we give it to them in the same manner; it is often a burthen to us, we know not what to do with it, and are embarrassed about it.

The day will come, when a quarter of an hour will appear of more value and more desirable, than all the riches of the universe. God, who is liberal and generous in all his other gifts, teaches us by the wise œconomy of his providence, how circumspect we ought to be in the right management of our time, for he never gives us two moments together, he gives us only the

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second as he takes away the first, and
 keeps the third in his hands, leaving
 in an absolute uncertainty whether
 shall ever be ours or not.

Time is given us, that we may take
 of eternity, and eternity will not
 too long to regret the loss of our
 if we have mis-spent it.

*Account of the death of a CHILD about
 8 Years of age.*

MARY POST, daughter of Ben-
 jamin Post and Elizabeth his
 wife, of London, was of a tender spi-
 rit, sober behaviour, religiously inclin-
 ed, and a lover of plainness in habit
 and speech, and kept to it; but a disliker
 of pride and finery in apparel. When
 she was but about eight years of age,
 a neighbour's house who desired her
 company (being solid and grave) and
 the

the said neighbour having a daughter about fifteen years of age, who loved this child well, to whom this child said, "Anna, what signify those fine things thou hast on, they will carry thee to Heaven." To which Anna answered "Pride is not in those things, it is in the heart." To which the child replied, "But if your mind (i. e. those that wore them) were not proud, you would not wear them." She also signified to her mother, that she "much wondered at the great pride she observed in some young ones who professed Truth," saying, "I hope I shall be never like them." Her mother thereupon said to her, "I hope thou wilt never be like them, but be an orderly child, that thou mayest be in favour with God." To which she wept and said, "If I should love fine things, I must alter much." "What signify fine things when for-

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come to die?" Hearing some boys in the street taking God's name in vain, she said, "They take God's name in vain enough to frighten one." She also said, "She should delight to go to meetings."

The day before she was taken ill, her mother sending her out of an errand, and her brother being newly come from the country, she desired him to go with her, which he refused: at which she stood by him a while, and then with a solid countenance said "Will thou not go with me? It may be the next time thou comest up, thou mayest not have a sister to go with," as if she had a sense of her death.

In her sickness, which was violent convulsions, she often said, "O dear Lord, if thou seeest fit, give me a little ease:" and lifting up her hands repeated such
like

like expressions, and said, " I had rather
 " die than live; through mercy, I am
 " not afraid to die——I shall go to rest
 " where I shall feel no more pain.
 Her mother standing mourning by her
 the child looking upon her, said, " mother
 " ther, don't cry, let us be contented
 " the Lord can lay me low, and he
 " can raise me again; if I were dead
 " he can raise me again.——Then she
 repeated, as before, " O dear Lord
 " if thou see'st fit or convenient, give
 " me a little ease" and seemed earnest
 nest " to die and go to rest." Her
 mother said to her, " My dear, what
 " art thou so earnest to die? The Lord
 can ease thee of thy pain and give thee
 life." She answered " One must once
 " die, and if I recover, I must (again)
 " may) be sick again: and I had rather
 " ther die while I am young: if I
 " should live till I am older, the devil
 " might tempt me to be naught, and
 " I might

I might offend the Lord. I am not afraid to die, thro' mercy I shall go to my rest;" and said, "If I live I am satisfied, and if I die I am satisfied. I am willing to die, I had rather die than live." Her mother said I shall dearly miss thee:" she replied, I am willing to see my little sister" (which was at nurse) and her brother and he was at school in the country. Her mother said she would send for them, "but" added she, "if any alteration should be before thy brother come, what wouldst thou say to him?" she replied; "If I can speak, I will bid him be a good boy, and fear God, that he may go to God Almighty." She left him the little money she had, and some other things to her father, mother and two sisters.

Her mother desiring her to take something that was prepared for her,

F

she

she seemed to refuse, and said, "What signify doctors and apothecaries, if the Lord please to take away our life?" A little before her end, she lamented folks taking pleasure, and considering the love of God; and the last words she was heard speak were, "Dear Lord God Almighty, open the door:" and so sweetly departed this life; the 12th of 11th month 1711. Aged about 70 years.

Visit of a NEGRO.

ABOUT the beginning of late troubles in America, before any of the armies had been in Carolina, a Negro-man named Pompey, who had lately been brought from Guinea, and could hardly speak plain English, being in the family of Joseph Paterfon, a friend belonging to

month

monthly-meeting of Diep-river, in
 North-Carolina, had one night a
 dream or vision, wherein he saw a
 very wonderful appearance, which he
 understood to be Christ, who com-
 manded him to go among the people
 called Quakers, and caution them in
 his name to be still. In the morning
 Pompey appeared uncommonly affect-
 ed, and queried of his master what
 Christ was: which Joseph endeavour-
 ed to explain to him as well as he
 could. The Negro then related in a
 very weighty manner what he had
 seen, and the message he had received,
 offering liberty to go among Friends
 and publish it: which made such an
 impression on the mind of his master
 and some other Friends, who were pre-
 sent, that it was thought best to leave
 him at liberty to perform what he be-
 lieved to be required of him; and a
 friend mostly accompanied him on this
 service

service: so he went from house to house, and visited near all the families of friends belonging to the monthly meeting of Deep-river and New-garden, and also such meetings as he found out in the course of his visit. Whenever he came to a house, he would have the family called together, and after they were all called into stillness, he would arise, take off his hat, and in an awful manner, delivered his message in these words, "Friends, be still: Christ must be honoured."

Account of a NEGRO-BOY.

IN the time of the late war, when the American soldiers had possession of Friends' meeting-house at Portsmouth, Isaac Lawton found an inclination one day to go and see what order the house was in; and after he had spoken to some of them,

He was passing along, he heard one
 of them express a desire to know what
 the Quakers' principles were: and af-
 ter a little pause, he told them he
 found a freedom to inform them.
 Whereupon they immediately gather-
 ed about him, and he was favoured
 with ability to open unto them the
 nature of our profession and princi-
 ples: but on a sudden he felt a stop,
 and it appeared that all was taken
 from him: he found nothing more to
 say, and looking round about he saw
 near his right hand a Negro-boy,
 about twelve or thirteen years of age,
 who stood trembling, and presently
 the boy lifted up his hands, and with
 an audible voice said, "It is a blessed
 thing for a man to have God for his
 friend." When the boy had thus
 spoken, the subject Isaac Lawton had
 been speaking on again opened, and
 he renewed his discourse from the

place where he had left off. They were all very still and attentive, and expressed their satisfaction when he had done.

S A M U E L.

NOW there was a certain man of Ramathaim-Zophim, of mount Ephraim, and his name was Elkanah, and he had two wives, the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. And this man went up out of his city yearly to worship, and to offer sacrifice unto the Lord of hosts at Shiloh; and the two sons of Elkanah, Hophni and Phineas, the priests of the Lord were there. And when the time was that Elkanah offered, he gave Peninnah his wife, and to all her sons and daughters portions; but unto

Hannah

Th Hannah he gave a double portion :
 e, a or he loved Hannah, but the Lord
 en ad shut up her womb. And her
 dversary also provoked her sore, for
 o make her fret, because the Lord
 ad shut up her womb. And as he
 id so year by year, when she went up
 man the house of the Lord, so she pro-
 mounked her ; therefore she wept, and
 kana d not eat. Then said Elkanah her
 me husband to her, " Hannah, why
 nan weepest thou ? and why eatest thou
 inna not ? and why is thy heart grieved ?
 ad n am not I better to thee than ten
 up o sons." So Hannah rose up after
 and ey had eaten in Shiloh, and after
 osts ey had drunk : (now Eli the priest
 f Eli upon a seat by a post of the tem-
 of the e of the Lord) and she was in bitter-
 e tim ss of soul, and prayed unto the Lord,
 ave d wept sore. And she vowed a vow,
 r so d said, " O Lord of hosts, if thou
 unt wilt indeed look on the affection of
 anna thine

" thine handmaid, and remember me
 " and not forget thine handmaid, but
 " will give unto thine handmaid
 " man-child, then I will give him unto
 " the Lord all the days of his life
 " and there shall no razor come upon
 " his head." And it came to pass
 she continued praying before the Lord
 that Eli marked her mouth. Now
 Hannah she spake in her heart, on
 her lips moved, but her voice was not
 heard: therefore Eli thought she had
 been drunken. And Eli said unto her
 " How long wilt thou be drunken
 " put away thy wine from thee." And
 Hannah answered and said, " No, my
 " lord, I am a woman of a sorrowful
 " spirit: I have drunk neither wine
 " nor strong drink, but have poured
 " out my soul before the Lord. Count
 " not thine handmaid for a daughter
 " of Belial: for out of the abundance
 " of my complaint and grief have I
 " spoken

spoken hitherto." Then Eli answered and said, "Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him." And she said, "Let thine handmaid find grace in thy sight." So the woman went her way, and did eat, and her countenance was no more sad. And they rose up in the morning early, and worshipped before the Lord, and returned, and came to their house to Ramah. And the Lord remembered Hannah, and she bare a son, and called his name Samuel, saying, "Because I have asked him of the Lord." And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow. But Hannah went not up; for she said unto her husband, "I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there

" abide

"abide for ever." And Elkanah his
 husband said unto her, "Do what
 "seemeth thee good, tarry until thou
 "have weaned him, only the Lord
 "establish his word:" so the woman
 abode, and gave her son suck until she
 had weaned him. And when she had
 weaned him, she took him up with
 her, with three bullocks, and one
 ephah of flour, and a bottle of wine,
 and brought him unto the house of
 the Lord in Shiloh: and the child was
 young. And they slew a Bullock, and
 brought the child to Eli: and she said
 "O my lord, as thy soul liveth; my lord
 "I am the woman that stood by thee
 "here, praying unto the Lord. For
 "this child I prayed; and the Lord
 "hath given me my petition
 "which I asked of him: therefore
 "so I have lent him to the Lord
 "long as he liveth, he shall be lent
 "unto the Lord." And he worshipped

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ed the Lord there. And Hannah
 prayed, and said, " My heart rejoiceth
 in the Lord, mine horn is exalted
 in the Lord; my mouth is enlarged
 over mine enemies; because I rejoice
 in thy salvation. There is none ho-
 ly as the Lord: for there is none
 beside thee; neither is there any
 rock like our God. Talk no more
 so exceeding proudly, let not arro-
 gancy come out of your mouth: for
 the Lord is a God of knowledge, and
 by him actions are weighed. The
 bows of the mighty men are broken,
 and they that stumbled, are girt
 with strength. They that were full,
 have hired out themselves for bread,
 and they that were hungry ceased:
 so that the barren hath born seven;
 and she that hath many children
 is waxed feeble. The Lord killeth,
 and maketh alive, he bringeth down
 to the grave, and bringeth up. The
 Lord

" Lord maketh poor, and maketh rich
 " he bringeth low, and lifteth up.
 " raiseth up the poor out of the dust
 " and lifteth up the beggar from
 " dunghill, to set them among princes
 " and to make them inherit the throne
 " of glory: for the pillars of the earth
 " are the Lords, and he hath set
 " world upon them. He will keep
 " feet of his saints, and the wicked
 " shall be silent in darkness; for
 " strength shall no man prevail. The
 " adversaries of the Lord shall be broken
 " ken to pieces: out of heaven shall
 " he thunder upon them: the Lord
 " shall judge the ends of the earth
 " and he shall give strength unto
 " king, and exalt the horn of
 " anointed."

And Elkanah went to Ramah to
 house: and the child did minister unto
 the Lord before Eli the priest, growing

rded with a linen ephod. Moreover
 s mother made him a little coat, and
 ad brought it to him from year to
 ear, when she came up with her hus-
 and to offer the yearly sacrifice. And
 i blessed Elkanah, and his wife, and
 id, "The Lord give thee seed of this
 woman, for the loan which is lent
 to the Lord." And they went unto
 eir own home. And the Lord visit-
 Hannah, so that she conceived,
 and bare three sons and two daugh-
 rs: and the child Samuel grew on,
 and was in favour both with the Lord,
 and also with men. And the word of
 e Lord was precious in those days;
 ere was no open vision. And it
 me to pass at that time, when Eli
 as laid down in his place, and his
 es began to wax dim, that he could
 ot see; and ere the lamp of God
 ent out in the temple of the Lord,
 ere the ark of God was, and Sam-
 G uel

uel was laid down to sleep: that the Lord called Samuel, and he answered, "Here am I." And he ran unto Eli, and said, "Here am I, for thou hast calledst me." And he said, "I called not; lie down again." And he went down and lay down. And the Lord called him yet again, "Samuel." And Samuel arose and went to Eli, and said, "Here am I, for thou didst call me." And he answered, "I called not, my son; lie down again." Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him. And the Lord called Samuel again the third time. And he arose, and went to Eli, and said, "Here am I, for thou didst call me." And Eli perceived that the Lord had called the child. Therefore Eli said unto Samuel, "Go lie down, and it shall be, if He call thee, thou shalt say, speak Lord for thy servant."

servant heareth." So Samuel went
 and lay down in his place. And the
 Lord came, and stood and called as
 other times, "Samuel, Samuel."
 When Samuel answered, "Speak for
 thy servant heareth." And the
 Lord said unto Samuel, "Behold I
 will do a thing in Israel, at which
 both the ears of every one that hear-
 eth it shall tingle. In that day, I
 will perform against Eli all things
 which I have spoken concerning his
 house: when I begin, I will also
 make an end. For I have told him,
 that I will judge his house for ever,
 for the iniquity which he knoweth:
 because his sons made themselves
 vile, and he restrained them not.
 And therefore I have sworn unto the
 house of Eli, that the iniquity of
 Eli's house shall not be purged with
 sacrifice nor offering for ever." And
 Samuel lay until the morning, and

opened the doors of the house of the Lord : and Samuel feared to shew Eli the vision. Then Eli called Samuel, and said, " Samuel my son." And he answered here am I." And he said, " What is the thing that the Lord hath said unto thee? I pray thee hide it not from me; God do so to thee, and more also, if thou hide any thing from me, of all the things that he hath said unto thee." And Samuel told him every whit, and hid nothing from him. And he said, " It is the Lord's will, let him do what seemeth Him good." And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even unto Beer-sheva knew that Samuel was established to be a prophet of the Lord.

The SHUNAMMITE.

AND it fell on a day, that Elisha passed to Shunam, where was a great woman; and She constrained him to eat bread. And so it was, that soft as he passed by, he turned in thither to eat bread. And She said unto her husband, "Behold now, I perceive that this is an holy man of God, which passeth by us continually: let us make a little chamber, I pray thee, on the wall, and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be when he cometh to us, that he shall turn in thither." and it fell on a day, that he came thither, and he turned into the chamber, and lay there. And he said to Gehazi his servant, "Call this Shunammite." And when he had called her, she stood before him.

And

And he said unto him, "say now unto
 her, "Behold, thou has been careful
 "for us with all this care; what
 "to be done for thee?" wouldst thou
 "be spoken for to the king, or to the
 "captain of the host?" And she answered,
 "I dwell among mine own
 "people." And he said, "What thou
 "is to be done for her." And Gehazi
 "answered, Verily she hath no child
 "and her husband is old." And he said
 "Call her" and when he had called
 her she stood in the door, And he said
 "About this season, according to the
 "time of life, thou shalt embrace
 "son." And she said, "Nay, my lord
 "thou man of God, do not lie unto
 "thine handmaid." And the woman
 conceived, and bare a Son at the
 season that Elisha had said unto her
 according to the time of life. And
 when the child was grown, it fell on
 a day, that he went out to his father

to the reapers. And he said unto his
 father. "My head, my head." And
 he said to a lad, "Carry him to his
 mother." And when he had taken
 him, and brought him to his mother,"
 she sat on her knees till noon, and then
 died. And she went up and laid him on
 the bed of the man of God, and shut the
 door upon him and went out, and she
 called unto her husband, and said, send
 me, I pray thee, one of the young men,
 and one of the asses, that I may run
 to the man of God, and come again.
 And he said wherefore wilt thou go to
 him to day, it is neither new-moon, nor
 sabbath." And she said, "It shall
 be well." Then she saddled an ass,
 and said to her servant "Drive, and
 go forward; slack not thy riding for
 me, except I bid thee." So She went,
 and came unto the man of God to
 mount Carmel: and it came to pass
 when the man of God saw her afar
 " off

off, that he said to Gehazi his servant
 " behold, yonder is that Shunammite
 " run now, I pray thee, to meet her
 " and say unto her, Is it well with
 " thee? is it well with thy husband
 " is it well with the child? And she
 " answered, It is well." And when she
 came to the man of God to the hill
 she caught him by the feet: but Ge-
 hazi came near to thrust her away
 And the man of God said, " Let her
 " alone, for her soul is vexed with
 " her; and the Lord hath hid it from
 " me, and hath not told me." Then
 she said, " Did I desire a son, of me
 " Lord! did I not say, do not de-
 " ceive me?" Then he said to Ge-
 hazi, " Gird up thy loins, and take
 " my staff in thine hand, and go the
 " way: if thou meet any man, salute
 " him not; and if any salute thee, answer
 " him not again: and lay my staff upon
 " the face of the child." And the mother

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of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. " And he arose, and followed her. And Gehazi passed on before them, and laid the staff upon the face of the child, but there was neither voice, nor hearing : wherefore he went again to meet him, and told him, saying " The child is not awaked." And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes and his hands upon his hands, and he stretched himself upon the child, and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro, and went up, and stretched himself upon him : and the child neezed

seven times, and the child opened his eyes. And he called Gehazi, and said, "Call this Shunammite." So he called her: and when she was come in unto him, he said, "Take up thy son." Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

The PUNISHMENT of COVETOUSNESS

NOW Naaman captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel, a little maid, and she waited on Naaman's wife. And she said unto her mistress, "Would God my

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"lord were with the prophet that
 "is in Samaria; for he would
 "recover him of his leprosy." And
 "one went in, and told his lord, say-
 ing "Thus and thus said the maid
 that is of the land of Israel." And
 the king of Syria said, "go to, go,
 and I will send a letter unto the king
 of Israel." And he departed, and took
 with him ten talents of Silver, and Six
 thousand pieces of gold and ten
 changes of raiment. And he brought
 the letter to the king of Israel, say-
 ing. "Now when this letter is come
 "unto thee, behold, I have therewith
 "sent Naaman my servant to thee,
 "that thou mayest recover him of
 "his leprosy." And it came to pass
 when the king of Israel had read the
 letter, that he rent his cloths, and said
 "am I God, to kill and to make alive,
 "that this man doth send unto me to
 "recover a man of his leprosy? where-
 "fore

“fore consider, I pray you, and see
 “how he seeketh a quarrel against
 “me.”

And it was so, when Elisha the man
 of God had heard that the king of
 Israel had rent his clothes, that he
 sent to the king, saying, “Wherefore
 “hast thou rent thy clothes? let him
 “come now to me, and he shall know
 “that there is a prophet in Israel.” So
 Naaman came with his horses and with
 his chariot, and stood at the door of the
 house of Elisha. And Elisha sent a mes-
 senger unto him, saying, “Go, and wash
 “in Jordan seven times, and thy flesh
 “shall come again unto thee, and thou
 “shalt be clean.” But Naaman was
 wroth and went away, and said, “Be-
 “hold, I thought, he will surely come
 “out to me, and stand, and call on
 “the name of the Lord his God, and
 “strike his hand over the place, and
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recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean?" So he turned, and went away in a rage. And his servants came near, and spake unto him, and said, "My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then, when he saith unto thee, "Wash and be clean." Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

And he returned to the man of God, he and all his company, and came and stood before him, and he said: "Behold now I know there is no God in all
" the

" the earth, but in Israel : now there-
 " fore I pray thee, take a blessing
 " thy servant." But he said, " As the
 " Lord liveth, before whom I stand,
 " I will receive none." And he urged
 " him to take it, but he refused. And
 " Naaman said, " shall there not be
 " I pray thee be given to thy servant
 " two mules burden of earth ? for thy
 " servant will henceforth offer neither
 " burnt-offering, nor sacrifice unto
 " other gods, but unto the Lord. I
 " pray thee pardon thy servant, that
 " when my master goeth
 " into the house of Rimmon to worship
 " there, and he leaneth on my hand,
 " and I bow myself in the house of
 " Rimmon : when I bow down my
 " self in the house of Rimmon, thou
 " Lord pardon thy servant in this
 " thing." And he said unto him, " Go
 " in peace." So he departed from him
 " a little way.

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But Gehazi the servant of Elisha, the man of God, said, "Behold my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but as the Lord liveth, I will run after him, and take somewhat of him. So Gehazi followed after Naaman and when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, "Is all well." And he said, "All is well: my master hath sent me, saying," Behold even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I Pray thee, a talent of silver, and two changes of garments." And Naaman said, "Be content, take two talents." And he urged him; and bound two talents in two bags, with two changes of garments, and laid them upon two of his servants, and

and they bare them before him. And when he came to the tower, he took them from their hand, and bestowed them in the house; and he let the men go and they departed. But he went in and stood before his master. And Elisha said unto him, "Whence comest thou, Gehazi?" And he said, "Thy servant went no whither." And he said unto him, "Went not mine heart with thee when the man turned again from his chariot to meet thee? is it a time to receive money, and to receive garments, and olive yards, and vineyards, and Sheep, and oxen, and men-servants and maid-servants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever." And he went out from his presence a leper as white as snow.

The

NEBUCHADZAR AN INDIAN WAS THREE YEARS THEREOF SIX MONTHS OF BABYLON. THE KING SENT THE GOVERNOR OF THE PROVINCES OF THE INDIA THE KING BEFORE THE HAD SET ALLOUD, "O people That a found sackbut

The FIERY FURNACE.

NEbuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. And they stood before the image that Nebuchadnezzar had set up. Then an herald cried aloud, "To you it is commanded, "O people, nations and languages, "That at whatever time you hear the "sound of the cornet, flute, harp, "sackbut, psaltry, dulcimer, and all
"kinds

" kinds of music, ye fall down and
 " worship the golden image that Ne
 " buchadnezzar the king hath set up.
 " And whoso falleth not down and
 " worshippeth, shall the same hour be
 " cast into the midst of a burning fiery
 " furnace. Therefore at that time
 when all the people heard the sound
 of the music, all the people, the na-
 tions, and the languages fell down and
 worshipped the golden image that Ne-
 buchadnezzar the king had set up.
 Wherefore at that time certain Chal-
 deans came near and accused the Jews.
 They spake and said to the king Ne-
 buchadnezzar, " O king, live for ever.
 " Thou, O king, hast made a decree
 " that every man that shall hear the
 " sound of the music, shall fall down
 " and worship the golden image;
 " and whosoever falleth not down and
 " worshippeth, that he should be cast
 " into the midst of a burning fiery
 " furnace.

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"furnace. There are certain Jews
 "whom thou hast set over the affairs of
 "the province of Babylon, Shadrach,
 "Meshach and Abed-nego, these men,
 "O king, have not regarded thee,
 "they serve not thy gods, nor worship
 "the golden image which thou hast
 "set up."

Then Nebuchadnezzar in his rage
 and fury commanded to bring Sha-
 drach, Meshach and Abed-nego: then
 they brought these men before the
 king. Nebuchadnezzar spake and said
 unto them, "Is it true, O Shadrach,
 "Meshach and Abed-nego? do not ye
 "serve my gods nor worship the golden
 "image which I have set up? Now if
 "ye be ready that at what time ye
 "hear the sound of the cornet, flute,
 "harp, sacbut, psaltry, and dul-
 "cimer, and all kinds of music, ye fall
 "down, and worship the image which

" I have made, well: but if ye worship
 " not, ye shall be cast the same hour
 " into the midst of a burning fiery fur-
 " nace; and who is that God that
 " shall deliver you out of my hands?"
 Shadrach, Meshach and Abed-nego
 answered and said to the king, " O
 " Nebuchadnezzar, we are not care-
 " ful to answer thee in this matter.
 " If it be so our God whom we serve
 " is able to deliver us from the burning
 " fiery furnace, and he will deliver us
 " out of thine hand, O king. But
 " if not, be it known unto thee, O
 " king, that we will not serve thy
 " gods, nor worship thy golden image
 " which thou hast set up." Then was
 Nebuchadnezzar full of fury, and the
 form of his visage was changed against
 Shadrach, Meshach and Abed-nego:
 therefore he spake and commanded
 that they should heat the furnace one
 seven times more than it was wont to
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the heat. And he commanded the most mighty men that were in his army, to bind Shadrach, Meshach and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore, because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire flew those men that took up Shadrach, Meshach and Abed-nego. And these three men Shadrach, Meshach and Abed-nego, fell down bound into the midst of the burning fiery furnace.

Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake and said unto his counsellors. "Did we not cast three men bound into the midst of the fire?" They answered

answered, and said unto the king
 "True, O king." He answered and
 said, "Lo, I see four men loose, walk-
 "ing in the midst of the fire, and they
 "have no hurt; and the form of the
 "fourth is like the Son of God.
 Then Nebuchadnezzar came near to
 the mouth of the burning fiery fur-
 nace, and spake and said, Shadrach
 Meshach and Abed-nego, "ye servants
 "of the most high God, come forth
 "and come hither." Then Shadrach
 Meshach and Abed-nego, came forth of
 the midst of the fire. And the princes
 governors and captains, and the king's
 counsellors being gathered together
 saw these men, upon whose bodies the
 fire had no power, nor was an hair of
 their head singed, neither were their
 coats changed, nor the smell of fire
 had passed on them.

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Then Nebuchadnezzar spake and said, "Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, that every people, nation and language, which speak any thing amiss against the God of Shadrach, Meshach and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other god that can deliver after this sort."

Then the king promoted Shadrach, Meshach and Abed-nego, in the province of Babylon.

The PUNISHMENT of PRIDE.

NEbuchadnezzar the king, unto all people, nations, and languages that dwell in all the earth, Peace be multiplied unto you. I thought it good to shew the signs and wonders that the high God hath wrought toward me. How great are his signs, and how mighty are his wonders in his kingdom, is an everlasting kingdom, and his dominion is from generation to generation. I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: I saw a dream which made me afraid, and the thoughts upon my bed, and the visions of my head troubled me. Therefore made I a decree, to bring in all the wise men of Babylon before me, that they might make known unto me, the Interpretation of the dream.

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dream. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof. But at the last Daniel came in before me (whose name was Belteshazzar,) and before him I told the dream saying, "O Belteshazzar, master of the magicians, because I know that the spirit of the Holy Gods is in thee, and no secret troubleth thee; tell me the visions of my dream that I have seen, and the interpretation thereof. Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height reached unto heaven, and the sight thereof to the end of all the earth. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow

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" under it, and the fowls of the hea
 " ven dwelt in the boughs thereof, and
 " all flesh was fed of it. I saw in the
 " visions of my head upon my bed
 " and behold, a watcher, and an holy
 " one came down from heaven
 " He cried aloud, and said thus, Hew
 " down the tree, and cut off his
 " branches, shake off his leaves, and
 " scatter his fruit; let the beasts get
 " away from under it, and the fowls
 " from his branches. Nevertheless
 " leave the stump of his roots in the
 " earth, even with a band of iron and
 " brass in the tender grass of the field,
 " and let it be wet with the dew of hea-
 " ven, and let his portion be with the
 " beasts in the grass of the earth
 " Let his heart be changed from mans
 " and let a beasts heart be given unto
 " him, and let seven times pass over
 " him. This matter is by the decree
 " of the watchers, and the demand by

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the word of the holy one: to the intent that the living may know, that the most high ruleth in the kingdom of men, and giveth it to whomsoever he will and setteth up over it the basest of men. This dream I king Nebuchadnezzar, have seen: now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able, for the spirit of the holy gods is in thee."

Then Daniel was astonied for one hour, and his thoughts troubled him: the king spake and said, "Belteshazzar let not the dream or the interpretation thereof trouble thee." Belteshazzar answered and said, "My lord, the dream be to them that hate thee, and the interpretation thereof

" to thine enemies. The tree thou " saw
 " est which grew, and was strong, whose
 " height reached unto the heaven, and
 " the sight thereof to all the earth
 " Whose leaves, were fair and the fruit
 " thereof much, and in it was meat for
 " all; under which the beasts of the
 " field dwelt, and upon whose branches
 " the fowls of the heaven had their ha-
 " bitation: It is thou, O king, that art
 " grown and become strong: for thy
 " greatness is grown and reacheth unto
 " heaven, and thy dominion to the
 " end of the earth. And whereas the
 " king saw a watcher, and an holy
 " one coming down from heaven, and
 " saying, Hew the tree down, and
 " destroy it, yet leave the stump of
 " the roots thereof in the earth, even
 " with a band of iron and brass, in
 " the tender grass of the field, and
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" the beasts of the field, till seven
 " times pass over him; This is the
 " interpretation, O King, and this is
 " the decree of the Most High, which
 " is come upon my lord the King:
 " That they shall drive thee from
 " men, and thy dwelling shall be
 " with the beasts of the field and they
 " shall make thee to eat grass as
 " oxen, and they shall wet thee with
 " the dew of heaven, and seven times
 " shall pass over thee, till thou know
 " that the Most High ruleth in the
 " kingdom of men, and giveth it
 " to whomsoever he will. And where-
 " as they commanded to leave the
 " stump of the tree roots; thy king-
 " dom shall be sure unto thee, after
 " that thou shalt have known that the
 " heavens do rule. Wherefore, O
 " king, let my counsel be acceptable,
 " unto thee, and break off thy sins
 " by

" by righteousness, and, thine iniquities
 " by shewing mercy to the poor; it
 " it may be a lengthening of thy
 " tranquility."

All this came upon the king Ne-
 buchadnezzar. At the end of twelve
 months he walked in the palace of
 the kingdom of Babylon. The king
 spake, and said, " Is not this great
 " Babylon that I have built, for the
 " house of the kingdom, by the might
 " of my power, and for the honour
 " of my majesty?" While the word
 was in the kings mouth, there fell a
 voice from heaven, saying, " O king
 " Nebuchadnezzar, to thee it is spoken,
 " Thy kingdom is departed from thee.
 " And they shall drive thee from men,
 " and thy dwelling shall be with the
 " beasts of the field; they shall make
 " thee to eat grass as oxen, and seven
 " times shall pass over thee, until thou
 " knowest

es "knowest that the Most High ruleth,
 in the kingdom of men, and giveth
 it to whomsoever he will." The
 same hour was the thing fulfilled upon
 Nebuchadnezzar; and he was driven
 from men, and did eat grass as oxen,
 and his body was wet with the dew of
 heaven till his hairs were grown like
 eagles feathers, and his nails like birds
 claws.

And at the end of the days, I Ne-
 buchadnezzar lift up mine eyes to
 heaven, and mine understanding re-
 turned unto me, and I blessed the most
 High, and I praised and honoured him
 that liveth for ever, whose dominion is
 an everlasting dominion, and his King-
 dom is from generation to generation.
 And all the inhabitants of the earth
 are reputed as nothing: and he doth
 according to his will in the army of
 heaven, and among the inhabitants of
 the

the earth, and none can stay his hand
or say unto him, "What dost thou?"
At the same time my reason returned
unto me, and for the glory of my
kingdom, mine honour and brightness
returned unto me; and my counsellors
and my lords sought unto me;
and I was established in my kingdom
and excellent majesty was added unto
me.

Now I Nebuchadnezzar praise and
extol and honour the King of heaven,
all whose works are truth, and he
ways judgment, and those that walk
in pride he is able to abase.

DANIEL *in the* LIONS DEN.

IT pleased Darius to set over the
kingdom an hundred and twenty
princes, which should be over the
whole kingdom; And over these, three
presidents

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presidents (of whom Daniel was first)
 that the princes might give accounts
 unto them, and the king should have
 no damage. Then this Daniel was
 preferred above the presidents and
 princes, because an excellent spirit was
 in him; and the king thought to set
 him over the whole realm. Then
 the presidents and princes sought to
 find occasion against Daniel concern-
 ing the kingdom, but they could find
 none occasion nor fault: forasmuch
 as he was faithful, neither was there
 error or fault found in him. Then
 said these men, " We shall not find
 any occasion against this Daniel, ex-
 cept we find it against him con-
 cerning the law of his God." Then
 these presidents and princes assembled
 together to the king, and said thus
 unto him, " king Darius, live for ever.
 All the presidents of the kingdom,
 the governors, and the princes, the
 " counsellors

" counsellors and the captains have Daniel pra
 " consulted together to establish on before
 " royal statute, and to make a firm ear, and
 " decree, that whosoever shall ask turning the
 " petition of any God or man for not signe
 " thirty days, save of thee, O king, that shall
 " he shall be cast into the den of li-or man,
 " ons. Now, O king, establish the thee, O
 " decree, and sign the writing; that den of
 " it be not changed, according to the and said,
 " law of the law of the Medes and to the
 " Persians, which altereth not ans, which
 Wherefore king Darius signed the erer they
 writing and the decree. That Da
 ern of t

Now when Daniel knew that the gardeth r
 writing was signed, he went into his decree th
 house; and his windows being open his petit
 in his chamber toward Jerusalem, then the
 he kneeled upon his knees three times ese word
 a day, and prayed, and gave thank with himse
 before his God, as he did aforetime. Daniel to
 Then these men assembled, and found ured till
 Daniel

Daniel praying, and making supplica-
 on before his God. Then these came
 ear, and spake before the King con-
 erning the kings decree, "Hast thou
 not signed a decree, that every man
 that shall ask a petition of any God
 or man, within thirty days, save of
 thee, O king, shall be cast into the
 den of lions? The king answered,
 and said," The thing is true, accord-
 ing to the law of the Medes and per-
 sians, which altereth not. Then an-
 swered they, and said before the king,
 That Daniel, which is of the child-
 ern of the captivity of Judah, re-
 gardeth not thee O king, nor the
 decree thou hast signed, but maketh
 his petition three times a day."
 Then the king, when he heard
 these words, he was sore displeased
 with himself, and set his heart on
 Daniel to deliver him: and he la-
 oured till the going down of the sun
 to

to deliver him. Then those men assembled unto the king, and said unto the King, "Know, O king, that the law of the Medes and Persians is, that no decree nor statute which the king establisheth, may be changed." Then the king commanded, and they brought Daniel, and cast him into the den of lions: now the king spake and said unto Daniel, "Thy God whom thou serveest continually, he will deliver thee." And a stone was brought and laid upon the mouth of the den, and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him, and his sleep went from him.

him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel, and the king spake, and said to Daniel, "O Daniel, servant of the living God, is thy God, whom thou servest continually; able to deliver thee from the lions?" Then said Daniel unto the king, "O King, live for ever My God hath sent his angel, and hath shut the lions mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt." Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den: so Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. Then

I

king

king Darius wrote unto all people all the p
 nations, and languages that dwell in every c
 all the earth, "Peace be multiplied this is
 "unto you. I make a decree, that i men e
 "every dominion of my kingdom ple, an
 "men tremble and fear before th and far
 "God of Daniel: for He is the living to the t
 "God, and steadfast for ever, and H holy pl
 "kingdom that which shall not before wi
 "destroyed, and His dominion sha mus an E
 "be even unto the end. He delivereth that
 "and rescueth, and he worketh sign temple.)
 "and wonders, in Heaven and in earth and the p
 "who hath delivered Daniel from th book Paul
 "power of the Lions."

PAUL *persecuted by the Jews, and his*
defence.

AFTER the Apostle Paul had took soldie
 come from the Gentiles to Jeru down unto
 salem, the Jews which were of Asia, who the chief
 they saw him in the temple, stirred up fast beating

all the people, and laid hands on him, crying out, "Men of Israel, help: this is the man that teacheth all men every where against the people, and the law, and this place: and farther, brought Greeks also into the temple, and hath polluted this holy place" (For they had seen before with him in the city, Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar; who immediately took soldiers, and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they ceased beating of Paul. Then the chief

captain came near and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. And some cried one thing and some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. And when he came upon the stairs, so it was that he was born of the soldiers for the violence of the people. For the multitude of the people followed after, crying "away with him." And as Paul was to be led into the castle, he said unto the chief captain, "May I not speak unto thee." Who said, "Canst thou speak Greek? Art thou not that Egyptian which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?" But Paul said, "I am a man which am a Jew

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of Tarsus, a city in Cilicia, a citizen of no mean city : and I beseech thee, suffer me to speak unto the people." And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people : and when there was made a great silence, he spake unto them in the Hebrew tongue, saying.

" Men, brethren and fathers, hear ye my defence which I make now unto you." And when they heard that he spake in the Hebrew tongue to them, they kept the more silence : and he saith " I am verily a man which am a Jew, born in Tarsus a city in Cilicia, yet brought up in this city, at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye all are at this day. And I persecut-

" ed

" ed this way unto the death, binding
 " and delivering into prisons both men
 " and women. As also the high priest
 " doth bear me witness, and all the
 " estate of the elders; from whom also
 " I received letters unto the brethren,
 " and went to Damascus, to bring
 " them which were there, bound unto
 " Jerusalem, for to be punished. And
 " it came to pass, that as I made my
 " journey, and was come nigh unto
 " Damascus, about noon, suddenly
 " there shone from heaven a great light
 " round about me. And I fell unto the
 " ground, and heard a voice saying
 " unto me, Saul, Saul, why persecut-
 " est thou me? And I answered,
 " Who art thou, Lord? And he said
 " unto me, I am Jesus of Nazareth
 " whom thou persecutest." " And
 " they that were with me saw indeed
 " the light, and were afraid; but they
 " heard not the voice of him that spake

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to me. And I said, what shall I do,
 Lord? And the Lord said unto me,
 arise, and go into Damascus, and
 there it shall be told thee of all
 things which are appointed for thee
 to do. And when I could not see
 for the glory of that light, being led,
 by the hand of them that were with
 me, I came into Damascus, and one
 Ananias, a devout man according to
 the law, having a good report of all
 the Jews which dwelt there, came
 unto me, and stood, and said unto
 me, brother Saul, receive thy sight.
 And the same hour I looked up upon
 him. And he said, The God of our
 fathers hath chosen thee, that thou
 shouldest know his will, and see that
 just one, and shouldest hear the voice
 of his mouth. For thou shalt be
 his witness unto all men, of what
 thou hast seen and heard. And now
 why tarriest thou? arise, and be
 baptized,

" baptized, and wash away thy sins,
 " calling on the name of the Lord.
 " And it came to pass, that when I
 " was come again to Jerusalem, even
 " while I prayed in the temple, I was
 " in a trance; and saw him saying unto
 " me, make haste, and get thee quick-
 " ly out of Jerusalem: for they will
 " not receive thy testimony con-
 " cerning me. And I said, Lord,
 " they know that I imprisoned, and
 " beat in every synagogue them
 " that believed on thee. And when
 " the blood of thy martyr Stephen was
 " shed, I also was standing by, and
 " consenting unto his death, and kept
 " the raiment of them that slew him.
 " And he said unto me, depart: for
 " I will send thee far hence unto the
 " Gentiles."—And they gave him au-
 " dience unto this word, and then lift up
 " their voices, and said, " Away with
 " such a fellow from the earth: for it

" is

is not fit that he should live." And as they cried out, and cast off their clothes, and threw dust into the air; the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging: that he might know wherefore they cried so against him. And as they bound him with thongs, Paul said unto the centurion that stood by, "Is it lawful for you to scourge a man that is a Roman and uncondemned?" When the centurion heard that, he went and told the chief captain, saying, "Take heed what thou doest; for this man is a Roman." Then the chief captain came, and said unto him, "Tell me, art thou a Roman?" he said, "Yea." And the chief captain answered, "With a great sum obtained I this freedom." And Paul said, "But I was free born." Then straightway they departed from him

which should have examined him, and the chief captain also was afraid after he knew that he was a Roman, and because he had bound him. On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

And Paul earnestly beholding the council, said, "Men and brethren, I have lived in all good conscience before God until this day." And the high priest Ananias commanded them that stood by him, to smite him on the mouth. Then said Paul unto him, "God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?"

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And they that stood by, said, "Revil-
 est thou God's high priest?" Then
 said Paul, "I wilt not, brethren,
 that he was the high priest:
 For it is written, thou shalt not
 speak evil of the ruler of thy people."
 But when Paul perceived that the one
 part were Sadducces, and the other Pha-
 risees, he cried out in the council,
 "Men and brethren, I am a Pharisee,
 the son of a Pharisee: of the hope
 and resurrection of the dead, I am
 called in question." And when he
 had so said, there arose a dissention be-
 tween the Pharisees and the Sadducces:
 and the multitude was divided. For
 the Sadduces say that there is no resur-
 rection, neither angel nor spirit; but
 the Pharisees confess both. And there
 arose a great cry: and the scribes that
 were of the Pharisees part arose, and
 strove, saying, "We find no evil in
 this man: but if a spirit or an angel
 hath

" hath spoken to him, let us not fight
 " against God." And when there arose
 a great dissention, the chief captain
 fearing lest Paul should have been pul-
 led in pieces of them, commanded the
 soldiers to go down, and to take him
 by force from among them, and to
 bring him into the castle. And
 the night following, the Lord stood by
 him, and said, " Be of good cheer,
 " Paul ; for as thou hast testified of me
 " in Jerusalem, so must thou bear wit-
 " nefs also at Rome." And when it
 was day, certain of the Jews banded
 together, and bound themselves under
 a curse, saying that they would neither
 eat nor drink till they had killed Paul.
 And they were more than forty which
 had made this conspiracy. And they
 came to the chief priests and elders,
 and said, " We have bound ourselves
 " under a great curse, that we will eat
 " nothing until we have slain Paul.

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" Now therefore ye with the council,
 " signify to the chief captain, that he
 " bring him down unto you to-mor-
 " row, as though ye would enquire
 " something more perfectly concern-
 " ing him : and we, or ever he come
 " near, are ready to kill him." And
 " when Paul's sister's son heard of their
 " lying in wait, he went and entered
 " into the castle, and told Paul. Then
 " Paul called one of the centurions un-
 " to him, and said, " Bring this young
 " man unto the chief captain : for he
 " hath a certain thing to tell him."
 " So he took him and brought him to
 " the chief captain, and said, " Paul the
 " prisoner called me unto him, and
 " prayed me to bring this youngman
 " unto thee, who hath something to
 " say unto thee." Then the chief cap-
 " took him by the hand, and went
 " aside with him privately, and asked
 " him, " What is that thou hast to tell
 " me."

" me." And he said, " The Jews have
 " agreed to desire thee that thou
 " wouldest bring down Paul to-morrow
 " into the council, as though they
 " would enquire somewhat of him
 " more perfectly. But do not thou
 " yield unto them: for there lie in wait
 " for him of them more than forty
 " men, which have bound themselves
 " with an oath, that they will nei-
 " ther eat or drink till they have killed
 " him: and now are they ready look-
 " ing for a promise from thee." So
 the chief captain then let the young-
 man depart, and charged him, " See
 " thou tell no man, that thou hast
 " shewed these things to me." And
 he called unto him two centurions,
 saying, " Make ready two hundred
 " soldiers to go to Cefarea, and horse-
 " men threescore and ten, and spear-
 " men two hundred, at the third hour
 " of the night. And provide them
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"beasts, that they may set Paul on, and
"bring him safe unto Felix the gover-
"nor." And he wrote a letter after
this manner :"

"Claudius Lysias, unto the most ex-
"cellent governor Felix, sendeth
"greeting.

"This man was taken of the Jews,
"and should have been killed of them :
"then came I with an army, and res-
"cued him, having understood that
"he was a Roman. And when I
"would have known the cause where-
"fore they accused him, I brought
"him forth into their council : Whom
"I perceived to be accused of ques-
"tions of their law, but to have no-
"thing laid to his charge worthy of
"death or of bonds. And when it was
"told me how that the Jews laid wait
"for the man, I sent straightway to
"thee,

“ thee, and gave commandment to his
 “ accusers also, to say before thee what
 “ they had against him. Farewell.”

Then the soldiers, as it was commanded them, took Paul and brought him by night to Antipatris. On the morrow they left the horsemen to go with him, and returned to the castle. Who when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him. And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia, “ I will hear thee, said he, when thine accusers are also come.” and he commanded him to be kept in Herod’s judgment-hall.

And after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus

Tullus, who informed the governor
 against Paul. And when he was called
 forth, Tertullus began to accuse him,
 saying, " Seeing that by thee we enjoy
 great quietness, and that very worthy
 deeds are done unto this nation
 by thy providence, we accept it
 always, and in all places, most
 noble Felix, with all thankful-
 ness. Notwithstanding that I be not
 further tedious unto thee, I pray
 thee, that thou wouldest hear us of
 thy clemency a few words. For we
 have found this man a pestilent fel-
 low, and a mover of sedition among
 all the Jews throughout all the world
 and a ringleader of the sect of the
 Nazarenes: Who hath also gone
 about to profane the temple: whom
 we took, and would have judged ac-
 cording to our law. But the chief
 captain Lyfias came upon us, and
 with great violence took him away
 " out

" out of our hands. Commanding his
 " accusers to come unto thee: by ex-
 " amining of whom, thyself mayest
 " take knowledge of all these things,
 " whereof we accuse him." And the
 Jews also assented, saying, " That these
 " things were so." Then Paul, after
 that the governor had beckoned unto
 him to speak, answered. " Forasmuch
 " much as I know that thou hast been
 " of many years a judge unto this na-
 " tion, I do the more cheerfully answer
 " for myself: Because that thou mayest
 " understand, that there are yet but
 " twelve days since I went up to Jeru-
 " salem for to worship. And they
 " neither found me in the temple dis-
 " puting with any man, neither raising
 " up the people, neither in the syna-
 " gogues, nor in the city: neither can
 " they prove the things whereof they
 " now accuse me. But this I confess
 " unto thee, that after the way which

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his "they call heresy, so worship I the
 ex- "God of my fathers, believing all
 est- "things which are written in the law
 gs, "and the prophets. And have hope to-
 the- "wards God, which they themselves also
 ese- "allow, that there shall be a resurrec-
 ter- "tion of the dead, both of the just
 nto- "and unjust. And herein do I exer-
 af- "cise myself to have always a con-
 en- "science void of offence toward God,
 na- "and toward man. Now after many
 ver- "years, I came to bring alms to my
 est- "nation, and offerings. Whereupon
 ut- "certain Jews from Asia found me
 ru- "purified in the temple, neither with
 ey- "multitude, nor with tumult. Who
 lif- "ought to have been here before thee,
 ng- "and object, if they had ought
 a- "against me. Or else let these
 an- "same here say, if they have found
 ey- "any evil-doing in me, while I
 est- "stood before the council. Except it
 ch- "be for this one voice, that I cried
 ey- "standing

“ standing among them, touching the
 “ resurrection of the dead, I am
 “ called in question by you this
 “ day.” And when Felix heard these
 things, having more perfect know-
 ledge of that way, he deferred them,
 and said, “ When Lysias the chief
 “ captain shall come down, I will
 “ know the uttermost of your matter.”

And he commanded a centurion to
 keep Paul, and to let him have liberty,
 and that he should forbid none of his
 acquaintance to minister, or come un-
 to him. And after certain days, when
 Felix came with his wife Drusilla,
 which was a Jewess, he sent for Paul,
 and heard him concerning the faith in
 Christ. And as he reasoned of right-
 eousness, temperance and judgment to
 come, Felix trembled, and answered,
 “ Go thy way for this time ; when I
 “ have a convenient season, I will call
 “ for thee.” He hoped also that money
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should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. But after two years, Porcius Festus came into Felix' room: and Felix willing to shew the Jews a pleasure, left Paul bound.

Now when Festus was come into the province, after three days he ascended from Cesarea, to Jerusalem. Then the high priest, and the chief of the Jews informed him against Paul, and besought him, and desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him. But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly thither. "Let them therefore, said he, which among you are able, go down with me and accuse this man, if there be any wickedness in him."

And

And when he had tarried among them more than ten days, he went down unto Cefarea, and the next day sitting in the judgment-seat, commanded Paul to be brought. And when he was come, the Jews which came down from Jerusalem, stood round about, and laid many and grievous complaints against Paul, which they could not prove, while he answered for himself, "Neither against the law of the Jews, neither against the temple, nor yet against Cefar, have I offended any thing at all." But Festus willing to do the Jews a pleasure, answered Paul, and said, "Wilt thou go up to Jerusalem, and there be judged of these things before me?" Then said Paul, "I stand at Cefar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or

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" have committed any thing worthy of
 " death, I refuse not to die: but if
 " there be none of these things where-
 " of these accule me, no man may de-
 " liver me unto them. I appeal unto
 " Cesar." Then Festus when he had
 " conferred with the council, answer-
 " ed, " Hast thou appealed unto Cesar?
 " unto Cesar shalt thou go."

And after certain days, king A-
 grippa and Bernice came unto Cesarea
 to salute Festus. And when they had
 been there many days, Festus declared
 Paul's cause unto the king, saying, " there
 " is a certain man left in bonds by Fe-
 " lix: about whom when I was at Jeru-
 " salem, the chief priests and the elders
 " of the Jews informed me, desiring to
 " to have judgment against him. To
 " whom I answered, it is not the man-
 " ner of the Romans to deliver any
 " man to die, before that he which is
 " accused

"accused, have the accusers face to Festus, "
 "face, and have license to answer for myself."
 "himself concerning the crime laid thou sh
 "against him. Therefore when the morrow v
 "were come hither, without any delay Bernice,
 "on the morrow I sat on the judge entered in
 "ment-seat, and I commanded the chief
 "man to be brought forth. Against of the ci
 "whom when the accusers stood up Paul was
 "they brought none accusation of such aid, "K
 "things as I supposed: but had cer which
 "tain questions against him of the see thi
 "own superstition, and of one Jesus multitu
 "which was dead, whom Paul affirm with m
 "ed, to be alive. And because here, c
 "doubted of such manner of question live a
 "I asked him, whether he would go to found
 "Jerusalem, and there be judged of thing v
 "these matters. But when Paul had himself
 "appealed to be reserved unto the I have
 "hearing of Augustus, I commanded whom
 "him to be kept till I might send him write u
 "to Cesar." Then Agrippa said unto have br
 Festus,

Festus, "I would also hear the man
 for myself." "To-morrow," said he,
 "thou shalt hear him." And on the
 morrow when Agrippa was come, and
 Bernice, with great pomp, and was
 entered into the place of hearing, with
 the chief captain, and principal men
 of the city, at Festus' commandment
 Paul was brought forth. And Festus
 said, "King Agrippa, and all men
 which are here present with us, ye
 see this man, about whom all the
 multitude of the Jews have dealt
 with me, both at Jerusalem, and also
 here, crying that he ought not to
 live any longer. But when I
 found that he had committed no-
 thing worthy of death, and that he
 himself hath appealed to Augustus,
 I have determined to send him. Of
 whom I have no certain thing to
 write unto my lord. Wherefore I
 have brought him forth before you,
 K " and

" and especially before thee O king
 " Agrippa, that after examination had
 " I might have somewhat to write. For
 " it seemeth to me unreasonable to send
 " a prisoner, and not withal to signify
 " the crimes laid against him." Then
 Agrippa, said unto Paul, " Thou art
 " permitted to speak for thyself.
 Then Paul stretched forth the hand
 and answered for himself. " I think
 " myself happy king Agrippa, because
 " I shall answer for myself this day
 " before thee, touching all the things
 " whereof I am accused of the Jews.
 " especially because I know thee to be
 " expert in all customs and questions
 " which are among the Jews: where-
 " fore I beseech thee to hear me pa-
 " tiently. My manner of life from
 " my youth, which was at the first
 " among mine own nation at Jerusalem,
 " know all the Jews, which knew me
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from the beginning, (if they would testify) that after the most straitest sect of our religion, I lived a Pharisee. And now I stand, and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes instantly serving God day and night, hope to come: for which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compell-

"ed them to blaspheme ; and being
 "exceedingly mad against them I per
 "secuted them even unto strange cities.
 "Whereupon as I went to Damascus
 "with authority and commission from
 "the chief priests ; at mid-day, O king
 "I saw in the way a light from heaven,
 "above the brightness of the sun, shin
 "ning round about me, and them
 "which journeyed with me. And
 "when we were all fallen to the earth
 "I heard a voice speaking unto me,
 "and saying in the Hebrew tongue,
 "Saul, Saul, why persecutest thou me ?
 "It is hard for thee to kick against the
 "pricks. And I said, who art thou
 "Lord ? And he said, I am Jesus
 "whom thou persecutest. But rise,
 "and stand upon thy feet : for I have
 "appeared unto thee for this purpose,
 "to make thee a minister and a wit
 "ness both of these things which thou
 "hast seen, and of those things in the

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" which I will appear unto thee; de-
 " livering thee from the people, and
 " from the Gentiles, unto whom now
 " I send thee, to open their eyes, and
 " to turn them from darkness to light,
 " and from the power of Satan, unto
 " God, that they may receive forgiv-
 " ness of sins, and inheritance among
 " them which are sanctified by faith
 " that is in me. Whereupon O king
 " Agrippa, I was not disobedient unto
 " the heavenly vision: but shewed first
 " unto them of Damascus, and at Jeru-
 " salem, and throughout all the coasts of
 " Judea, and then to the Gentiles, that
 " they should repent and turn to God,
 " and do works meet for repentance.
 " For these causes the Jews caught me
 " in the temple, and went about to
 " kill me. Having therefore obtained
 " help of God, I continue unto this
 " day, witnessing both to small and
 " great, saying none other things than

" those which the prophets and Moses
 " did say should come. That Christ
 " should suffer, and that he should be
 " the first that should rise from the
 " dead, and should shew light unto the
 " people, and to the Gentiles." And
 as he thus spake for himself, Festus said
 with a loud voice, " Paul, thou art
 " beside thyself; much learning doth
 " make thee mad." But he said, " I
 " am not mad most noble Festus; but
 " speak forth the words of truth and
 " soberness. For the king knoweth
 " of these things, before whom also
 " I speak freely: for I am per-
 " suaded that none of these things are
 " hidden from him; for this thing was
 " not done in a corner. King Agrip-
 " pa, believest thou the prophets? I
 " know that thou believest." Then
 Agrippa said unto Paul, " Almost thou
 " persuadest me to be a Christian."
 And Paul said, " I would to God, that
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“not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.” And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them. And when they were gone aside, they talked between themselves, saying, “This man doeth nothing worthy of death, or of bonds.” Then said Agrippa unto Festus, “This man might have been set at liberty, if he had not appealed unto Cesar.”

ANECDOTES *respecting an INDIAN CHIEF, who came 200 miles to PHILADELPHIA in the year 1760, on a religious account.*

PApoonahoal, the Indian Chief, had formerly been a drunken man, but the death of his father bringing sorrow over his mind, he fell into a thoughtful

thoughtful melancholy, in which state and to
 his eyes were turned to behold the inward
 earth, and to consider things that are tance i
 therein, and seeing the folly and wick apprehen
 edness that prevailed, his sorrow in the virt
 creased, but it was given him to be roots, p
 lieve, that there was a great Power ferent r
 that had created all those things: af was ma
 ter this his mind was turned from be the ne
 holding this lower world to look to part of
 wards Him that had created it, and own du
 strong desires were begot in his heart rejoicin
 after a farther knowledge of his practice
 Creator; nevertheless the Almighty of him
 was not yet pleased to be found
 of him, but his desires increasing, he This
 forsook the town, and went to the power
 woods in great bitterness of spirit fort, h
 He was missed by the other Indians, sensible
 who fearing evil had befallen him, turn th
 went in search of him, but could not he had
 find him: at the end of five days, of the
 pleased God to appear to his comfort joined
 and

and to give him a sight of his own inward state, and also an acquaintance into the works of nature, for he apprehended a sense was given him of the virtues and nature of several herbs, roots, plants and trees, and their different relation to one another, and he was made sensible that man stood in the nearest relation to God of any part of the creation, and also of his own duty to Him: so he came home rejoicing, and endeavoured to put in practice what he believed was required of him.

This Indian chief when he felt the power of God in his heart to his comfort, he endeavoured to make others sensible of the same, and laboured to turn their minds to search after what he had so happily found; two or three of the other Indians after some time joined him in this work, which the
Chief

Chief at first approved of, but one of them shewing an inclination to fall back to some of his old corrupt ways, he desired him to be silent, "for, said he you will spoil the people by speaking from a bad heart, go get your own heart, made clean first, and then come and speak to the people."

On being asked what he thought of war, he answered, "It has been told my heart that man was not made for that end, therefore I have ceased from war; yet I have not laboured to bring about a peace so much as I should have done; I was made weak for that work, by the bad spirit striving to overcome the good one in my heart, but I hope the good spirit will yet overcome the bad one, and then I shall be strong to labour heartily to turn people from

ne of from war to peace. I have often
 o fal thought strange that the christians
 ways are such great warriors, and I won-
 , said der they are not greater lovers of
 e by peace, for from the time God shew-
 o ge ed himself to my mind; and put his
 first goodness into my heart, though the
 o the flesh had been whipt off me with
 horsewhips, I thought I could have
 endured it without being angry at
 thought them that did it."

been
 not Nor was he mistaken as to his
 have own firmness of mind, for he absolute-
 not y refused to join the other chiefs in
 ce so the prosecution of war, letting them
 I was know that he (or his people) could
 y the not join them, in it, though they
 e the should kill or make (as he expressed
 hops t) negroes of them, and declared
 e the that whatever argument might be ad-
 rong vanced in defence of war, he was ful-
 eople y persuaded that when God made
 from men

men, he never intended they should kill and destroy one another.

In a conference with the Governor respecting trade, he said "We consulted among ourselves, and determined to seek for and collect all the horses that had been stolen from the frontiers of your province, and brought to our parts; we found six which we brought down with us. Though we be poor we want no recompence for the prisoners and horses; we do not return them to you from a desire of gain, you are welcome to them, and we are glad of an opportunity of obliging you." —The Governor returned them a kind answer, and added he had provided a few things, and desired their acceptance of them: to which the chief replied, "I do not come here to do any public business with the Governor."

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I am not in that character, I came on
 a religious account, and therefore it
 frightens me to hear what you have
 just now spoke, viz, that you have pro-
 vided goods to make us a present of
 them; I thank you for your good-
 will, but I cannot allow myself to ac-
 cept of them, since this would look as
 if I was come as other great ones do
 to receive presents: no I am perfectly
 satisfied with the many good things I
 have heard in the religious conference
 that we have had since we came here.
 I will tell you why I say I am frighten-
 ed, should I lay my hands on your
 presents, it would raise a jealousy in
 the breasts of those round about me,
 who transact the public business, and
 are wont to receive presents on such oc-
 casions; it would moreover be apt
 to corrupt my mind and make me
 proud, and others would think I want-
 ed to be a great man which is not the
 case; I think on God that made us,

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“ and

“ and want to be instructed in his service high a
 “ and worship : I came not to receive can al
 “ presents which spoil and corrupt the walk t
 “ receivers of them”——He then come and fri
 plained of some abuses in trade, say I must
 ing that they did not get their prices for my ch
 skins which they were promised, that fit is to
 this put their young men upon playing ters ; i
 unfair tricks, by leaving on the skins se think a
 veral parts which were no use, as the of thes
 ears, paws, flesh, &c, “ This is not right, my prin
 said he, “ we should not leave our skins in then
 “ in such a way, our corrupt hearts that pa
 “ have found out this way of dealing all tha
 “ you see there is no love nor honesty n being
 “ on either side ; you do wrong in al ear som
 “ tering your prices, and the Indians swered,
 “ do wrong in bringing skins with se are very
 “ much badness on them, therefore acceptal
 “ we purpose to fling this entirely are awf
 “ away, for if it remains we shall at a s
 “ never agree and love one another heart is
 “ as brothers ought to do—So I desire to it, a
 “ you will not raise your goods to too
 “ high

vice high a price, but lower them as you
 eive can afford, that we may live and
 the walk together in one brotherly love
 om and friendship as we ought to do—
 say I must once more acquaint you that
 s for my chief design in making this vi-
 that sit is to confer about religious mat-
 ying ters; it may be that some do not
 s fe think as I do, or may think slightly
 the of these things, but I am fixed in
 ht, my principles and shall always abide
 kind in them; the Almighty observes all
 art that passes in our hearts, and hears
 ing all that we say to one another.”
 erty on being asked if he was disposed to
 al ear some serious conversation, he
 ian swered, “Such words as those
 i se are very good, and would be very
 fore acceptable at a fit time; such words
 rely are awful, and should be spoken of
 hall at a solemn time; for then the
 the heart is soft, and they would go in-
 esire to it, and not be lost; but when

" the heart is hard they will not go in
 " but fall off from it, and such words
 " should not be lost: I am apprehensive
 " five that I have a feeling sense
 " my own mind whereby I think
 " can tell when people speak from the
 " the head or from the heart."

Concerning SLAVERY.

AS Sin entered into the world at an
 early period, that crying evil
 holding men in slavery soon began
 appear, the stronger subduing the
 weak, and obliging them to hard
 labour to satisfy the revenge or pride
 their oppressors. The Jews, who ap-
 pear to have been used as a scourge
 to the idolatrous descendents of Canaan,
 by divine appointment, held
 some of the heathen in bondage; they
 were restrained by the law from abusi-
 ing their persons, and were obliged

give them their sabbaths and jubilees. It
 was appointed that there should be
 one law, one rule of justice for the na-
 tive and the stranger, and they were
 repeatedly called on to remember, that
 they themselves had been slaves in
 Egypt and strangers in their land.
 Such were the restrictions the Jews
 were under in their conduct to their hea-
 then slaves, though only under the law,
 in which many things were permitted
 because of the hardness of their hearts.
 It remained for the glorious dispensa-
 tion of Christianity, which breathes
 peace on earth and good-will to man,
 to abolish the distinctions between Jew
 and Gentile, Greek and Barbarian,
 Bond and free. The first converts to
 this holy faith, were conspicuously a
 family of love, averse from the vain
 distinctions of the world, having all
 things in common; and the commis-
 sion of the everlasting gospel, was ex-
 tended

tended to mankind without the distinction of nation or profession; even in after ages when the professors of this pure religion had much declined from the primitive faith, the principles of benevolence, which it inculcates, generally prevailed at length against the barbarous, universal and ancient practices of holding servants in perpetual bondage. Charters were granted for giving freedom to the slaves, which then composed the majority of the people, and about the year 1300 a general liberty prevailed over the west of Europe. But although these happy reformatations had been wrought at home, many of the professors of the christian name renewed abroad the antient evil of forcing men into bondage. Within less than 200 years after that happy event of general liberty, the Europeans made their descents upon Africa, and plundering

e di-dering the coast, first carried the inha-
 even bitants into Slavery; the terrified na-
 rs tives fled in confusion from the coasts,
 line and sought in the interior parts of
 rindi the country, a retreat from the per-
 ncuc secution of the invaders. The Eu-
 th ropeans pursued; sailed up their ri-
 and vers into the heart of their country;
 ans surprised them in their retreats, and
 were dragged them off. Again the natives
 the fled in consternation, abandoned the
 ma banks of the rivers, and left the rob-
 the bers without a prospect of their prey.
 le The plunderers now adopted different
 al measures; they built themselves, forts
 ad and settled in the country: with the
 he gaudy trappings of European art,
 w they excited the wonder and curiosity
 ng of the Africans: by presents and false
 an appearances of generosity they seduced
 of their confidence and attachment; they
 de found out tools for their wicked de-
 signs, put these upon furnishing them
 with

with their countrymen for slaves, and thus, when they themselves could no longer be thieves, they at last became receivers. Thus began the cruel persecution of the poor, unoffending Negroes whom the bounteous Giver of Good had favoured with abundant supplies for their wants in a warm and fertile country, of which a traveller gives the following description. " Which way
 " soever I turned my eyes on this pleasant spot, I beheld a perfect image of
 " human nature : an agreeable solitude
 " bounded on every side by charming
 " landscapes ; the rural situation of cottages in the midst of trees ; the ease
 " and indolence of the Negroes, reclined under the shade of their spreading
 " foliage ; the simplicity of their dress
 " and manners ; the whole revived in my
 " mind the idea of our first parents, and
 " I seemed to contemplate the world in
 " its primitive state : they are, general-

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ly speaking, very good-natured, sociable and obliging." The more discerning of them account it their greatest unhappiness, that they were ever visited by the Europeans; the professors of Christianity having introduced the traffick of slaves, and banished that peace from among them in which they formerly lived. Those Africans who have been corrupted and brought over to assist in this most wicked and horrid business, receive iron and other manufactures of Europe in exchange for men, and for these they will practise every violence and cruelty on their countrymen. If a ship comes in sight, it is considered as a sufficient motive for a war: they fall on the neighbouring nations for the purpose of making prisoners, whom they sell, and sometimes set fire to the houses of a town, picking up those who escape from the flames for the same purpose. At other times those

are employed who seize persons they find alone or unable to resist them, at labour in their little fields or bringing water from their springs and especially the children whom they find on the roads or in the fields, where their parents have placed them to watch the corn, and drive away the birds from devouring it; for those whom they meet with strong and and grown up, they look for a log of wood and fastening them to it by the wrists with staples bring them to the vessels labouring under the load, regardless of their tears and lamentations, and of the sorrow of their parents who expecting their return at night are in all probability doomed never to see them more. When the negroes are brought to the ship, branded with a red hot iron, and the men shackled two and two with irons where perhaps six or seven hundred are

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are stowed together in a narrow compass, their sufferings of body and mind are so great that many have thrown themselves into the sea and others starved themselves to death. These desperate attempts their persecutors endeavour to prevent not from any compassion to them, but that they may not lose their gain; they are secured in a place strongly fastened, where the air and light is admitted through grates. In this place they lie on the bare boards with scarce room to turn themselves, or to stand upright and where their bones sometimes work through their skin, and their skin is frequently rubbed off. The closeness of their confinement and miserable situation often brings sickness amongst them, of which many die, and even if their health be preserved to them their sorrows sometimes deprive them of reason. Sometimes it happens that
 wearied

wearied with grief and fatigue they sink into a sleep, badly accommodated as they are for it, and dream of their dear native country, then forgetting all the real horrors of their condition it is likely they imagine themselves enjoying that peace and content which was once their lot, cultivating their fields, beholding their little cottages and their smiling children, and conversing with their friends; they waken and find all this is lost, and lost for ever, their grief is insupportable, and venting itself in groans of agony, finds no compassion from their cruel oppressors, but perhaps is silenced by blows. Now behold the ship arrived at its port, and the poor slaves landed, carried to market stripped naked, and exposed to sale like beasts. A new scene of suffering begins, being sold to different purchasers, those who are most nearly and tenderly connect-

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ed are often torn asunder with scarce a chance of ever meeting more. Husbands and wives, parents and children, brothers and sisters clinging to each other in unutterable distress, praying and begging by every sign and gesture they could make not to be separated, but in vain; they are dragged from one another, or the lash is applied to make them part: It is no wonder that some die of grief, for their feelings are quick, and they are full as sensible of the attachments of affection, as those who pretend to more refinement—O let us not speak of refinement, since the members of civilized life can exercise and uphold such cruelty! How must the poor negroe, whose complexion by reason of the climate he was born in, is of a black colour, How must he tremble at the sight of a man with a fair face, and far from beholding any beauty in the mixture of white and red,

red, look upon that as the mark by which he distinguishes the persecutors, oppressors and murderers of his country-men ! and really the vices of the heart will soon make a beautiful face disagreeable to us, while, virtue and humanity will adorn the homely countenance. How much dishonour do these buyers and sellers of their fellow creatures bring upon the high profession which they make, even upon Christianity while the poor ignorant heathen corrupted by their friendship, and enslaved by their avarice, learn vices from them to which they had been strangers, and experience cruelties of which they had never heard before their acquaintance with them.

The slaves are most employed in the West Indies where they are beaten and tortured at discretion. They are badly clothed ; they are miserably
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fed. Their drudgery is intense and incessant, and their rest short. For scarcely are their heads reclined, scarcely have their bodies a respite from the labour of the day, or the cruel hand of the overseer, but they are summoned to renew their sorrows. In this manner they go on from year to year, in a state of the lowest degradation, without a single law to protect them, without the possibility of redress, without a hope that their situation will be changed, unless death should terminate the scene: They die it is said with a smile upon their face, and their funerals are attended by a vast concourse of their country men with demonstrations of joy; because they believe when released by death, they shall return to their own country. But if they attempt to regain their liberty by flight, they are often punished in a manner too cruel to mention, and

and their lives are frequently sacrificed to the unbridled passions of their masters. For the consequence of holding their fellow-men in slavery, is little less to be lamented on account of the masters, than of the suffering slaves, for by accustoming themselves to such acts of injustice, oppression, and cruelty, their hearts become hard, their passions violent, and the inestimable blessing of a meek and quiet spirit is too much unknown. And thus they draw upon their heads the displeasure of the Creator and universal Father whose care is equally extended over all his works, "He hath shewed thee, O man, what is "good, and what doth the Lord require "of thee, but to do justly, and to "love mercy, and to walk humbly "with thy God?"

Though every humane heart condemned the abominable cruelties exercised

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cised upon the Negroes, yet all not being witnesses to them, and many knowing there were exceptions against the usual treatment, the eyes of men were not opened to look upon the traffick in its proper light. Yet some few here and there were more deeply touched with sympathy for their afflictions, and amongst these John Woolman set an eminent example labouring to persuade those of his own society, (the people called Quakers) who kept slaves to give them their liberty, travelling on foot through many parts of America for that purpose, and lamenting with tears of true tenderness the iniquitous practice.— He did more, for by intirely abstaining from the use of any thing in the produce of which slavery was concerned, he set an example, which, like bread cast upon the waters, was clearly perceived long afterwards to be the most effectual method of abolishing the cruel

el trade. He seemed to sow the seed, which never after wanted a succession of waterers. Anthony Benezet gave up his time and talents to this virtuous employ: he undertook the management of a school in Philadelphia for the education of black people, often pleaded in their behalf; published several treatises against slavery, and gave a hearty proof of his attachment to the cause, by leaving the whole of his fortune in support of that school, to which he had so generously devoted his time and attention when alive. The grateful blacks felt the loss of their friend and instructor, and accompanied his remains to the grave with tears. The people called Quakers gave liberty to their slaves, and their discipline has provided against their purchasing any in future, by disowning those who are in any manner concerned in the trade. Though this measure appeared to be attended

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attended with considerable loss, yet it became in the end a gain, even in a temporal capacity. Most of the slaves who were thus freed, returned of their own accord to their former masters to serve them at stated wages. The work which they now did was found to be better done, and in less time than before, and fewer hands were sufficient—So that from many circumstances it appeared that they derived, contrary to their expectation, a considerable advantage from their benevolence. Many of other societies have also given freedom to their Negroes. Application was made to the English parliament to abolish the Slave-trade, and many members of that house pleaded the cause of the oppressed with a noble zeal. Persons were appointed to examine into the case, whose reports displayed such scenes of injustice and barbarity as roused the indignation of
great

great part of the nation. One of the most active friends of the Negroes is Thomas Clarkson; whose unwearied efforts to disclose the true state of the case, have gained him enemies amongst the cruel and sordid; but every heart which is warmed with the beam of humanity acknowledges him as a friend—Many in different parts touched more deeply with the miseries of slavery, abstained from the use of sugar, understanding that the raising of the sugar-canes is the principal, and most oppressive employment of the Negroes. On a sudden by an irradiation of Truth from the pen of an unknown writer, the eyes of thousands were opened to conviction, that the consumers were partakers in the iniquity of those who employed slaves in cultivating those fatal plantations, and that the use of these commodities was in effect wasting the blood of our fellow-

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low-creatures. We have a late account that the French have set their slaves at liberty, and efforts are still making to prevail upon the English Parliament to a like generous act. Surely the day is approaching when the poor untutored people shall no longer abhor the name of Christians, and look upon the profession of Christianity as a pretext for that cruel oppression so remote from the spirit of it.

Extract of a letter written by a person from MARYLAND to his friend in PHILADELPHIA.

POOOR unhappy slaves, particularly those forced from the places of their nativity, are most certainly deplorable objects of commiseration; I never bought any but two during twenty years residence here: one proved to be the son of an African Prince: he was a most

most comely youth: having observed his uncommon good parts, I sent him to school, and used him like a freeman during his stay with me. The directors of the African company having enquired, and offered a reward for him, I, by a public act, presented the poor creature with his freedom, gave him an order for the reward aforesaid, and sent him to London, from whence the following year he remitted me the sum he cost me, and sundry rich goods, to the amount of near three hundred pounds, with a letter in his native language, translated by Dr. Desaguillier of Cambridge.

The next I purchased was an unhappy lad, kidnaped or stole from his free parents at the taking of Guadeloupe: during his stay with me, he decayed or pined away so visibly, and expressed so sensibly a sorrow at his
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cruel separation from his old parents, relations and countrymen, that, actuated by the unerring good Providence, which directs in all our good deeds, I likewise set him free, and sent him to his native place. Providence again caused my further being rewarded for performing this my duty as a Christian; the truly honest father, from the produce of his plantation, has made me presents to the amount of above fifty pounds sterling with directions to draw upon him for the full cost of the poor youth, which I never do intend, being more than paid by his presents. I write this to convince you that the inhabitants of Africa, are not the senseless, brutish creatures that thoughtless authors represents them to be; they undoubtedly are capable to receive instruction, and very far out-soar in many virtues the professors of Christianity

anity, whom it is their greatest unhappiness to be acquainted with.

Copy of the translation of the letter written by the Negro Prince to his master in Maryland; from London.

From the great city, three moons since my release—Oh my kind, merciful master, my good white brother, too good, over good, son of a good woman, and of a good, very good old man, created good old people, by that great Spirit which made my country: thy poor, I should say heretofore poor, most grateful, black prisoner, now rendered rich thro' thy goodness and mercy, is most dead, most drunk, most mad with joy—and why is he so? Because he is going to his good warm country; to his good, old mother, his good, old father, to his little sister, and to his brother. In my

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good warm country all things are good, except the white people who live there, and come there in their flying houses to take away poor black prisoners, from their mothers, their fathers, sisters and brothers, to kill them all with hunger and filth, in the cellars of their flying houses, wherein if they do not lie fast enough, and poor prisoners talk for bread, for water, and want to feel the wind, and to see the great Spirit to complain to him, and tell him all, or to see the trees of his good country once more, for the last time, the king (or captain of the ship) of the white people, orders his officer called Jack, to kill many of the poor black prisoners with whips, with ropes, knives, axes and salt.—The governor of thy swimming, or flying house, has been to shew me that which is to carry him and me to my good warm country—I am glad, very glad indeed—he goes

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there with wine, should he be sick which white people seldom escape being so there, because of thee, my kind, merciful master, and good white brother, and because he has been very good to me, and is a very good white man too, I'll nurse him myself; my mother, my father, my little sister, and my brother, shall be his mother, his father, his sister, and his brother too: he shall have one large heap of Elephants teeth and gold for thee, my kind, merciful master, and kind brother, and one for himself also, but smaller—he at present is my father—I do eat at his house, and lie there likewise, upon the bed thou presented me with: his woman is my mother, and kindly nurses me, being very sick of the ice and fire made of black stones. I have received a great quantity of gold, besides what thou didst present me with, by means of thy hand writ-

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ing to those people who are to send me into my country; some part whereof I have given to the Governor of thy swimming house to be sent to thee, had I an house-full should send the whole with equal pleasure: however thou shalt hereafter see that black people are not beasts, and do know to be grateful.

After thou my kind, merciful master, and good white brother, left me in thy swimming house; thy white people, and me, thy grateful black prisoner, were by the great Spirit, who was angry with us, sent by the wind into an immense, vast river, where we had like to have been drowned, and where we could see neither Sun nor Moon for six days and nights.—I was dying during one whole moon, the Governor was my father, and gave me those good things thou presented me with, on my

bed: he lodged me in the little room thy carpenter built for me; thou gave me more clothes than I could carry, yet I was ever cold, and nothing availed with thy poor black prisoner, till at last having asked the great Spirit to send me to thy house on shore, I was * carried, I thought, where thou, my good, white brother, did use me with thy wonted goodness, spoke to the great Spirit for me, nursed, and gave me healing things thyself by the fire, and made me healthy again, and ordered me to speak to the great Spirit, and to his Son, that I might keep so during the voyage, and afterwards, which they have done for thy sake: they will always do me good, because of thee, my good, white brother, therefore my kind merciful master, do not forget thy poor, black prisoner, when thou

* It was thought to be a dream.

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thou dost speak to the great Spirit, and to his Son : I do know he will mind thee : pray speak for my good, old mother, my good old father, my little sister and brother. I wish they may be healthy too, many, very many moons, as many as the hairs on thy head—I love them all much, yet I think not so much as I do thee—I could die, in my country, for thee could I thereby do thee kindness : indeed the great Spirit well knows I mean no lie, shall always speak to him for thy good, believe me, my good, white brother, thy poor black prisoner is not a liar.

DIAGOLA DHA,

Son of DIAGOLA DHA Prince
of FOOTA, AFRICA.

True copy from the translation
of Dr. Desaguillier of Cambridge, and others in the
year 1741.

COMPLAINTS *which a NEGRO might
be supposed to utter, in the broken Eng-
lish which they speak, on board a Slave-
ship.*

TREMBLING, naked, wounded,
sighing,
On dis winged house I stand,
Dat with poor black men is flying,
Far away from dair own land!

Fearful water all around me,
Strange de sights on every hand,
Hurry, noise, and shouts confound me,
When I look for Negro land.

Every thing I see affright me,—
Nothing I can understand.—

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On PLEASURE. *From a FATHER,*
to his DAUGHTER

MARY, come, let thee and me,
Look about this world, and see
How we may most happy live,
What the purest joy can give:
Where is hid the noblest treasure,
And what life's a life of Pleasure:
Pleasure—first in all men's view,
The great object they pursue,
In whose search their lives they spend,
Lose their souls—yet miss their end.

Pleasure—where can'st thou be found,
Growth of what luxuriant ground?
Where's thy happy haunt—Oh where
Undisturb'd with grief and care?

Some in sensual delights,
Festive days and wanton nights
Seek to find thee—all in vain,
They but find remorse and pain.

In Ambition's lofty seat,
And the pomp of worldly state

Others with aspiring eye
 Thinking thou art throned on high,
 While they soar with giddy head,
 Grasp a phantom in thy stead,

Versed in Philosophic lore
 The learn'd thy mystic path explore,
 With lamp of Science look about,
 And vainly hope to find thee out :
 Their lamp's false light leads them
 astray :
 Thou shinest in the blaze of day.

The Miser dreams that solid Pleasure
 Is safely lock'd up with his treasure,
 And each new guinea which he hoards,
 New joy and happiness affords.
 He opes his chest—the gold is there;
 But Pleasure's fled—he knows not
 where.

Since then, daughter of my love,
 All such searches fruitless prove,

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Let us hear what Wisdom says,
She can guide in Pleasure's ways.

Wisdom cries, " Nor sensual joys,
" Nor Ambition's glittering toys,
" Nor false Learning's swelling pride,
" Nor the wealth, which Misers hide,
" Solid happiness can bring,
" Since polluted is their spring.
" Let my humble votaries know
" Whence those happy currents flow,
" Which through generations ran,
" Gladdening the pure heart of man.

" That's true happiness alone,
" Which proceeds from Heaven's high
 throne,
" Water of life, as crystal clear ;
" The just in every age to cheer
" Calm, uninterrupted joy,
" Without any base alloy,
" Sole supreme, unmixed good,
" Saints' delight, and Angel's food,
 " Earnest

“ Earnest of Eternal bliss,
 “ In after life, begun in this.”

Here then, daughter, let us hold;
 Thou art young, and I grow old:
 Let us both united strive
 In all good conscience so to live,
 So to keep our vessels clean,
 That we may this prize retain.
 Q may this our cares engage,
 Stay to youth, and staff of age!
 Then true Pleasure we shall find,
 Centred in a *virtuous mind*.

On PEACE.

O Peace, thy attributes to bless
 Angels and men agree,
 Though man thy favour forfeits oft,
 At heart who loves not thee?

The virtue of thy powerful name
 Restrains the tide of blood,
 While, Oh! thy spirit meek and kind
 Is little understood. 'Tis

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'Tis thou, who bids the troubled heart
With grief o'ercharged be still ;

'Tis thou, that smooths life's rugged
road,

And good extracts' from ill.

'Tis thou, who art the rich reward
Of every duty done,

Dispels' the clouds of doubt with rays
Sweet as the morning sun.

Not to the sea-man tempest tost,

Who sits him down to weep,

The tranquil calm more grateful
spreads

Upon the boiling deep.

Not to the traveller faint and sad,

Wandering by night, forlorn,

Through breaking clouds more radiant
shines

The golden light of morn.

Not

Not to the sick and throbbing brain
 With Fever's rage oppress'd,
 More welcome is the soft return
 And honey dew of rest,

Than o'er the mind benighted, tost,
 And sore with sorrow's sting,
 When Peace her healing balsam pours,
 And spreads her sheltering wing.

The world can nought like this bestow,
 No tongue the joy can tell—
 And will the favour'd mind revolt,
 Or e'er again rebel?

It is not wealth, it is not fame,
 Can ever purchase thee;
 I ask not them—but that my heart
 Thy sacred shrine may be.

Then, kind protectress! guard my path
 From every form of strife,
 And lead me by thy gentle hand
 Through the low vale of life;

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For never sure wilt thou regard
 The proud, contentious mind,
 And sordid slaves of earthly cares
 Shall not thy favour find.

Then, when the last dread hour shall
 come,
 Thy smile shall gild the scene,
 While through the vale of death those
 points
 To prospects all serene.

On YOUTH, BEAUTY, WEALTH and
 VIRTUE. *Address'd to a CHILD.*

BLOSSOM of the opening spring,
 Gentle Fair, one, hear me sing.

Youth's jocund, and blithe, and gay
 Youth is fleet, and melts away.

Beauty's lovely, fragrant, fair:

Beauty was, and is not there.

Wealth's a glittering, pleasing toy:

Wealth's a fleeting, fading joy.

N

Virtue

Virtue learn, be early wise;
Virtue only mounts the skies.

SPRING and AUTUMN.

WHEN spring displays her various
sweets,
And opening blossoms cheer the eyes,
And Fancy every beauty meets,
Whence does the pleasing transport
rise?

Soon will their transient date expire,
They fly, and mock the fond pur-
suit;
New pleasures then the thought inspire
And bounteous Autumn yields her
fruit.

Where smiling beauties charm the sight
Whose fragrance bless'd the vernal
hours,
Nectareous fruits the taste invite,
And compensate for fading flowers

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Thus when the Spring of youth decays,
Though deck'd with blossoms sweet
and fair

Autumn, a nobler scene displays,
If fruits of Virtue flourish there.

For this the vernal buds arise;
But if no useful Virtues grow,
Their worthless beauty quickly flies,
And blossoms only served for show.

On the death of a good POOR-WOMAN.

IN even scale, by Truth divine
When greatness weigh'd shall be,
Nor laurel'd chiefs shall equal shine,
Nor scepter'd kings with thee.

Thy patient faith no grief defaced,
No form of woe could move,
Not meagre want, securely placed
On God, thy Hope, thy Love.

What though by fawning crouds enclosed

They grasp'd a wider frame,
No finer dust their limbs compos'd,
Their minds no purer flame.

O'ercharg'd with vanity and sin,
To impartial fate they bend:
In death thy glories but begin,
Where all their glories end.

The sovereign drops his pomp and
show,
And lays his scepter down,
A richer robe adorns thee now
A never-fading crown.

DIVINE ODES.

I. SUPPLICATION.

WHEN I survey the bright design
Of Heaven, in forming Man,
My labouring thoughts revere the cause,
Whence all effects began. With

With silence oft and rising awe
 I run the system o'er,
 Unfit to write, unfit to speak,
 Unworthy to adore.

Yet, Lord, to one that's weak and poor
 A little light bestow,
 Then will my soul with humble joy
 To thee in praises flow.

And as the Sun diffuses light
 Through blue immensity,
 The love that now my bosom feels,
 Must surely flow from thee.

Though we the steeps of science scale,
 To pleasure's fane descend,
 All these and each terrestrial walk
 With disappointments end.

But if according to thy will,
 To know ourselves we seek,
 Ourselves *thus* known, is knowing thee
 Then knowledge is complete.

Thou by thy solemn, lasting word,
Thyself for ever binds',
That these thou'lt teach, who wait
thy will,
With pure and lowly minds.

Nor deem the attestation vain,
If thus my tongue declare
In feeble, broken, tender'd plight,
My God, I've felt thy care.

Then give me strength to carry on
What's oft and oft begun,
Give me still more and more to know
The mission of thy Son.

For oft with deep concern I fear
In speculative light;
The lowly Lord I but behold—
O help my feeble sight.

And oft I've thought with fervent mind
To make a league with thee
Still to obey—but, ah! I fear
My incapacity.

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And he that violates his vows
With God, or man, must fall—
Oh make thy grace arise in me
Triumphant over all.

Thou knowest when pleasure oft has
 swell'd
My high-elated heart,
A secret sigh has stole to thee
Still to retain a part.

And well thou know'st, Supreme and
 Wife,
In all the gloom of thought,
My soul in weak humility
Thy comfort oft has sought.

Thus still when on the tide of joy,
I roll with prosperous gales,
Give me a sense of human want,
To curb the flowing sails.

And when amid the storm of life
My shatter'd bark is tost,
Give me the anchor of thy hope
To gain the promis'd coast.

II. PRAISE.

HOW oft, my God, to sound thy
praise

The holy man of old,
Judea's scepter would resign,
And string the harp of gold!

And fain would I, though in the dust
My trembling lips are laid,
Once more resume the sacred theme
I late in fear essay'd.

Lo from the dust 'tis thine to raise
The pure mellifluent lay,
To bid the very rocks break forth
And vocal homage pay.

Creation

Creation speaks thy wonderous skill,
All own thy power supreme,
From yon bright orb, unto the mote
That dances in its beam.

Through all thy works is heard a song,
The beasts that graze the plain,
The tenants of the verdant bough,
The natives of the main.

The waxing moon, the waneing light,
The sun with golden rays,
The starry thousands of the sky,
All mingle in thy praise.

Then can the human mind alone,
A particle of thee,
At due returns forbear to rise
In hymns of extasy!

Beyond the bounds of night and day
Extends thy sovereign power,
Tho' Time's to thee a point thou cares
For beings of an hour.

Tho' at thy feet heaven's golden works,
 In all their splendours rise,
 One humble act of good below,
 'Scapes not thy gracious eyes,

Tho' throngs of Angels round thee stand,
 And tune their harps aloud,
 The feeble prayer that's scarce essay'd,
 Breaks through the warbling croud.

The sigh that bursts from virtue's breast
 Is heard before thy throne,
 The pious tear in silence shed
 Falls not to thee unknown.

Even I a worm before thy sight
 Have felt thy mercy shine,
 And, tho' a wanderer, oft had cause
 To bless the beam divine.

When through affliction's deepening
 vale,

My feet thou hast convey'd,
 Thy kind assistance would prevail,
 Thy wisdom cheer the shade.

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When restless on the sickening couch
 My weary limbs have lain,
 Thou through the dark and toilsome
 hours
 Would still the nerve of pain.

Thou bring'st me through the perils of
 Safe to my humble shed, [day,
 Thou smooth'st my pillow, sweet with
 Whereon to lay my head. [toil,

Oft as thy goodness to these eyes
 Renews the morning-light,
 Oft as thou draws around my head
 The closing shades of night.

Oft as thou bathes my walk with tears
 Then bids the moments glow,
 So oft O teach the willing theme
 Of gratitude to flow.

And when translated from these vales
 Where feeble mortals groan,
 Retain me in thy choir of love,
 Though humblest of thy throne.

ODE to NIGHT.

THE sun has left the upper skies,
And rolls beneath the western
wave,

My humble couch this evening lies
A little nearer to the grave.

With silent step, day after day,
Thus stealing wears my life away,
Perhaps Eternity, our hope and fear,
Hangs on the evening of another fleet-
ing year:

The smiling morn with rosy light
Again shall streak yon eastern hill,
Again shall close the shades of night;
Her stars ascend, her dews distill.

But life one morning knows no more—
The evening set, no suns restore
The opening glories of another day—
How precious then its light, how dear
its downward ray? But

But to the thoughtless human race
The fleet wing'd minutes move too
flow,

What pains we take to urge the pace
Of streams that but too swiftly flow !

Might we the moments as they fly
In wisdom's sacred balance weigh,
Then should we find their value and
their weight,
Their value more than world's, and
gold and diamonds light.

Thy serious step, thy sober mein,
Oh Night ! are grateful to my mind,
Sure Folly, vain and thoughtless Queen,
Will never more an entrance find.

Might busy day retain the power
Of evenings sweet and settled hour,
Then, Death, thy sting it's antidote
would have,
And Hope's pure beam illumine the
evening of the grave,

An

An HYMN.

WHAT words, Jehovah, shall I
chuse

To express my thanks to thee ;
What reverential posture use,
Down on my face or knee ?

External forms may seem devout,
Yet no acceptance find ;
Nor all the pomp of words without
A corresponding mind.

My hearts' an index read me there,
See gratitude and praise,
For competence, a conscience clear,
For health and length of days.

For one true friend, an offspring large,
And, what is dearer still,
For love that did my debts discharge,
And brought from Heaven thy will.

Shall

Shall I, O Lord, thus highly blest,
Ere disobedient prove,
And make revealed Truths a jest,
Or doubt redeeming Love !

Shall I prefer a transient sin,
Renounce thy sacred laws,
And slight thy holy checks within
To gain the world's applause ?

No !—Rather let my hand forget
To guide the passive quill,
My eyes in total darkness set,
My labouring heart stand still.

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